

The CHRISTIAN STATESMAN

Founded in 1867
Jesus Christ Is Civil Governor among the Nations

*Remember the Sabbath day, to keep
it holy. Six days shalt thou labor, and
do all thy work; but the seventh day
is a Sabbath unto Jehovah thy God:
..... for in six days Jehovah made
heaven and earth, the sea, and all that
in them is, and rested the seventh day:
wherefore Jehovah blessed the Sabbath
day, and hallowed it.*

REFERENCE ROOM

San Francisco Theological Seminary
Must Not Be Returned

Vol. LIX.

FEBRUARY, 1925

No. 2

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognise the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and inasmuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"

THE CHRISTIAN STATESMAN

(Founded in 1867)

Official Organ of

THE NATIONAL REFORM ASSOCIATION

Published monthly at the offices of the Association at

PITTSBURGH, PA.—Annual subscription \$2.00

The National Reform Association

Organized 1863

Chartered under the laws of the State of Pennsylvania

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Our General Superintendent

On the first day of December, 1924, the Rev. Calvin McLeod Smith of Toledo, Ohio, was elected General Superintendent of The National Reform Association.

Dr. Smith is now in charge of the administration at the headquarters in Pittsburgh, and has entered, with his usual courtesy and competency, upon the duties of his important office.

To anyone who knows Calvin McLeod Smith, it is unnecessary to offer a tribute to his worth, or to state how highly valued is the accession of his ability and consecration to this work. But it is desired to make him known to the scores of thousands of adherents of The National Reform Association; and so THE CHRISTIAN STATESMAN is presenting his portrait on its second page, and is also recording some facts pertaining to his life and labors.

Calvin McLeod Smith was born at Rose Point, Lawrence County, Pa., March 20, 1870, the seventh son of a family of eleven children born to the Rev. John Calvin and Sally Augusta (McCartney) Smith. In 1898, he married Mary Theresa Shiring of Allegheny, Pa.; and they have one son, Joseph McLeod Smith, a newspaper man.

Dr. Smith's education was derived from the public schools, from Geneva College and from the University of Cincinnati, Ohio. That he was a notable student—a sturdy all-around man—is proved by the fact that he was valedictorian of his class at the University and champion all-around athlete in his last year.

He was graduated from the Reformed Presbyterian Seminary, Allegheny, in December, 1897; and he spent fourteen years in the ministry of the Covenanter church. Then—with a candor and a gentleness most endearing to his associates of that denomination—he gave his reasons for the change and went into the United Presbyterian church, taking a pulpit in Dayton, Ohio. Dr. Smith's papers of that time are noteworthy productions. That he was able to pass from the Reformed Presbyterian church to the United Presbyterian church, without arousing any ill feeling or any question of motive, is as complimentary to him as to his brethren of the Covenanters. At Dayton, Ohio, he became executive secretary of the Federated Churches. Such success attended upon his work that he was called to be executive secretary of the Buffalo Federation of Churches, beginning in December, 1916. For five years he served in this position, and his work marked him in church circles throughout the country, as one possessing a rare combination of force and tactfulness. His modesty for himself was only excelled by his zeal for his Lord and Master.

Toledo, Ohio, next claimed him for a work similar to that which he had done in Buffalo. Here, as executive secretary for the Council of Churches, he was able to bring the Christian forces into close alliance, and the business interests of the community into helpful support. Through more than three years of successful and ever-growing labor, he served in Toledo—constantly

enlarging his own executive experience and constantly intensifying, as well as extending, the work of the Toledo Council.

In all these positions, Dr. Smith was a prolific writer. In addition to books and pamphlets, he wrote weekly editorials for the secular press; and he did as much as any other one man to give to the Saturday newspaper its religious tone. In his career he has delivered thousands of addresses, some hundreds of them being put into manuscript or into the form of copious notes.

When the call came from The National Reform Association to C. McLeod Smith, he was deeply moved. It had been unexpected; it suggested a startling change in what he had considered his life work. But his answer was that of a servant who holds himself at the bidding of the Divine Master. He said: "I shall make this a matter of prayer; if the Lord leads me to this work, I must take up the appointed labor."

When Dr. Smith consulted his associates of the Toledo Council, they were most reluctant to part with him, but they recognized the commanding character of the call and released him with their most prayerful good wishes. The attitude of the city of Toledo toward Dr. Smith was evinced in an article written by "Father Toledo," appearing in the *Toledo News-Bee*, addressed to the Rev. McLeod Smith, and reading as follows:

Dear Boy: I am sorry that you are leaving us. Pittsburgh will acquire a good citizen. As secretary of the Toledo Council of Churches and as secretary of the Toledo Ministers Union, you held two very important positions; and I know that you were thoroughly in earnest in your work. I know that something more than earnestness was needed. It took tact, diplomacy, and integral honesty, to fill those positions as you filled them. I have thought, more than once, that there are several positions in Toledo that might lend themselves more to a life of physical and mental ease than the two that you held down. I wish you Godspeed, and I congratulate Pittsburgh.

Calvin McLeod Smith was reared upon the basic doctrines of The National Reform Association. From both his father and his mother, he received the instruction, as he inherited the devotion. That he should now come to this commanding authority of administration after preparatory years in executive work for the church of God, is a most happy omen. His integral faith in the principles of National Reform and his broad experience in the pulpit and in organization work, combine to make him an ideal leader.

The Rev. Mr. Smith was honored with the degree of Doctor of Divinity by Westminster College in 1920.

Last month THE CHRISTIAN STATESMAN printed the plan of action which was adopted at the Annual Meeting of The National Reform Association. This month it presents one of the great men who are to carry out that plan for Christ and Country.

The nations of the world need our Lord Jesus Christ; they need to hear and to heed His Gospel; they need to repent of their sins and to come into submission to Him, if they would be preserved. And The National Reform Association, called into being to preach this Gospel, is now better prepared than ever before in its history, to carry on the great evangelizing work.

The General Superintendent's Message

The Superintendent and the Association—Bible in Schools of Ohio

A Personal Message

This issue of THE CHRISTIAN STATESMAN introduces to its readers the writer as the newly chosen Superintendent of The National Reform Association. The Editor on another page has exercised the liberty to say some complimentary things which he thinks are true, and they possibly have some basis of fact. The writer is more deeply impressed with his personal insufficiency. On the other hand, he is confident of the Holy Spirit's entire sufficiency for every emergency. *The Holy Spirit can make small men big and big men bigger.* The work is God's, and with our eyes on Him we shall not be unduly concerned about the importance of the personal factors.

The Association is seeking to exalt Christ and have our Government and all governments honor and obey Him as the actual ruling, reigning Lord, and have all nations take His Word as the infallible rule of faith and practice. In carrying out this noble purpose, we shall look confidently to the Throne of God for guidance; for the Spirit of God, as a river of water, proceeds from the Throne of God and the Lamb. We may, thank God, have our own way nearly all the time, but only by constantly committing our way to Him and trusting in Him; "*He will bring it to pass.*"

In undertaking this great task with its stupendous Kingdom possibilities, one supreme request is made of the friends of our Lord: Commune, expectantly commune with God about the Kingdom of Christ that is coming. Adore Him for His eternal purpose; praise Him for His present plans that include us as necessary factors; claim the promise and prophecy in the prayer, "Thy Kingdom come;" thank Him for mercies already realized and for blessings on the way. He is waiting, waiting to be gracious to His people. His people are to prepare the way of the Lord and to make level in the desert a highway for their God.

A Practical Message

The big, pressing task before the Association is the campaign to place the Bible in every school room of Ohio. House Bill No. 14 has been introduced by Assemblyman Buchanan. It provides for the reading of the Holy Bible every day in every public school; selections of Scripture are to be furnished annually by the Director of Education; pupils above the fourth grade will be required to memorize the Ten Commandments; and teachers failing to read the Bible will be subject to dismissal.

The hearing on this bill was scheduled for Wednesday, January 21st, 7:30 P. M. The General Superintendent has been in close touch with the legislature and made a survey of the situation. The hearing is before the following representatives: Wise (Chairman), Tallentire, Ault, Finefrock, Williams, Norton, Evans, Buchanan, Ganz, Linton, Cross, Cotton, Forney, Smith, Orton, Humes, Fox, Ott, Wynn, Fair, and Hazard. Of these twenty-one representatives, thirteen will almost certainly favor the bill; three will almost certainly oppose the bill; while five are somewhat uncertain.

This issue of *THE CHRISTIAN STATESMAN* may be in the hands of the Ohio readers in time for friends of the bill to communicate with their respective representatives shortly after this first hearing. Please do this immediately; do it courteously, but clearly and emphatically. Ask your representative to vote for the bill. Years of education and sacrifice are about to culminate in success. A little effort on the part of friends of the cause may win the victory. The outlook is hopeful in the Committee; it is hopeful in both houses; it is hopeful if the bill reaches the Governor, for he is interested in having the Bible in the public schools.

At this critical juncture every friend within and without the state should "Wait for Jehovah, and keep His way, and He will exalt thee to inherit the land."

Notes by the Way

A "wide open Sunday" is a wide open door to perdition.

It took the cash and not the Covenant to make us break into European affairs.

"Marry in haste and divorce at pleasure," is the way they write it now.

A Protestant nation is the only nation which keeps in holiness the Sabbath of our Lord.

Our President is too thrifty to call costly disarmament conferences, until the other fellow is willing to leave his six-shooter at home.

A Cologne professor says that culture alone can save the world. True. But it must be culture of the Spirit and not the kultur of blood-lust.

To be illustrious beyond any title is true greatness. In that brilliancy the name of Charles Evans Hughes will appear in imperishable history.

Nearly twenty-two billions of net income for the people of the United States every year—and yet there are several boys and girls without their own sport speedsters.

In China, children die if necessary to save their parents. But China is pagan. Here, occasionally, the kid spender kills the old folks to get more money for nights of jazz.

Bandits are shooting other bandits, thinking they are detectives; and policemen are chasing other policemen, thinking they are detectives. And once in a while they're right.

It does not need any anti-slander law of Congress to protect the fame of Roosevelt or Wilson. That fame now looks down from immortal heights.

Ohio, with the Bible in her schools, will be lifted high to be an exemplar to the whole world. Ohio, rejecting God's Word for her public schools, will plunge toward an abyss.

By the time Coolidge gets through with Cabinet selection, it may be that he will not have a grouping of the many best minds—but he will have a total of the best mind for harmony and progress.

It is straining at a geographical gnat, to oppose Mrs. Willebrandt for a Federal judgeship in Northern California, merely because she lives in Southern California. Our guess is that the politicians are afraid to have her any place where her word is law.

STORY OF THE MONTH

In 1841, Christian missionaries went to the Island of Rotuma, the home of bloodthirsty cannibals situated some 300 miles from Fiji.

Today the island is entirely Christianized.

Native pastors have care of the congregations, and there is no need of missionaries from other lands. And the church members, the descendants of those fierce eaters of human flesh, now pay to foreign missions ten times as much per capita as do the Christians of America.

If the people of the United States would give as generously, they would pay into the treasuries of the Church of God, to be expended for His work, a yearly sum of five billions.

Sabbath Laws in the United States

BY RICHARD CAMERON WYLIE

While the United States Government itself has no Sabbath laws, most of the states of the Union have, and these are the laws referred to in the above caption.

At this season of the year many of the state legislatures are in session, and Christian citizens everywhere should be alert lest, through harmful legislation, harm come to the institution of weekly rest from secular toil.

The first thing they should do is to inform themselves with regard to the rightfulness of laws which safeguard this institution. In almost every instance in which the rightfulness of these laws has been put to the test, our courts have pronounced them to be constitutional. In a number of instances, these courts have even gone so far as to justify them by appealing to the law of God.

The rightfulness of these laws rests upon the fact that civil government exists largely for the purpose of protecting human rights. The Declaration of Independence declares that this is why civil government was instituted.

Rest day laws are to be justified on the ground that they safeguard the rights of the State itself. The governmental machinery, like other kinds of machinery, will do better work, and will last longer, if it is given a chance to rest. This becomes a very practical question in the life of the government of Christian people. Once a week the government must face the question whether to stop for a day, or to continue to run regardless of the Fourth Commandment. It is the general custom in our different states, and in the Government of the United States as well, for the various governmental institutions to close up their business on

Saturday and adjourn until Monday morning. Since this is so, and since there seems to be no movement to change it, no one should find fault with the laws and general orders whereby the custom is regulated. They merely protect the right of the State itself to a day of rest.

These laws likewise protect the right of individuals to a day of rest from secular occupations. It is often said by critics that if any one wants to rest on that day, let him rest; he does not need a law to compel him to do what he wants to do. And as for those who do not want to rest, they should not be compelled to do what they do not want to do. This seems to some people to be a very wise saying. But it is a very superficial and indeed a very foolish remark. Very few people would prefer working seven days in the week. Most people would gladly rest one day in seven. It is only because of greed for gain, or because there are forces over which they have no control, that they feel compelled to labor without a Sabbath intermission. Through the operation of these forces, they are robbed of their right to physical rest one day in seven, a rest which is absolutely necessary to life, health, and happiness.

These laws safeguard the right of the Church to a day of uninterrupted effort for the moral and spiritual uplifting of humanity and the saving of souls. For the present, let us lay stress upon the value to the State of the work of the Church. It is believed by all people whose judgment is of any value, that the State cannot exist without religion and morality. The political value of both is great beyond the power of men to measure. The State is doing even more for itself than it is doing

for the Church, when it protects the Church in its right to a day of uninterrupted labor for the moral and religious welfare of society.

Rest day laws are necessary for safeguarding the right of families. Homes, such as this country has been famous for, are necessary if the American republic is to continue. There are forces at work today which are having a disastrous effect on these homes. Wise Sabbath legislation, wisely administered, will serve a noble purpose in protecting the family institution against some of the most destructive of these forces.

Rest day laws are necessary to protect the religious rights of individuals. Every individual has not only the God-given right to cease from grinding toil one day in seven; he has also the right to spend the day in the public and private exercise of God's worship. There should be, therefore, not only the opportunity to cease from labor, but also the opportunity to meet with others of like mind for the purpose of engaging in public worship without molestation. Sabbath laws are absolutely necessary to secure this right.

There is no ground for real opposition to the positions here maintained. The protest often made by those who contend for the observance of the seventh instead of the first day of the week, is without force. The obligation to observe a day of holy rest is imposed by God Himself, not by man. God, alone, may determine the frequency of these rest periods, and the day of the week on which they shall occur. While the seventh day of the week was observed under the former dispensation, Paul informs us, in Colossians 2:16, that the seventh day Sabbath is no longer binding; but he does not assert that the Fourth Commandment has been repealed. From the day that Jesus rose from the grave, the first day of the week has been

observed in commemoration of that event. As the Sabbath was instituted at the beginning of the world, by divine example rather than by precept, even so the transfer of this institution from the seventh to the first day of the week was made by the example of our Lord, which was uniformly followed by His apostles and by all the early Christians.

In the light of all these facts, what sort of Sabbath laws should we have? Evidently the sort that will afford adequate protection to all these rights. They should stop the wheels of Government so completely on the first day of the week that a Christian man may fill any governmental position without violating his conscience by being required to labor on the Lord's day. They should stop the wheels of commerce and trade, and labor, so completely as to give opportunity for rest to all classes of people. They should prohibit worldly amusements as well as worldly labor. They should command quietness, so that individuals, families and churches, may worship without interruption.

To characterize such statutes as "blue laws," and thus seek to bring them into disrepute, is an old trick which ought long ago to have lost all power to influence sensible people. It does not indicate a very high order of intelligence either to use or to be influenced by that "old saw." Blue is the color of the heavens, and is the most prominent of all the colors of the Star Spangled Banner. Blue laws, therefore, are laws that stand guard most faithfully around the flag of our country.

We now wish to inquire whether our Sabbath laws do adequately safeguard all the rights we have enumerated. The right of the President of the United States to his Sabbath rest is safeguarded in the Constitution itself, and no human power can rob him of it.

The American Congress, the state legislatures, the various courts of the United States and of the different states, as well as all other governmental institutions, have it in their own power to cease their labors on the Sabbath; and they usually do so.

But there are multitudes of individuals who cannot control their own time. It is, in fact, not their own. They must do as they are told or give up their positions. They need the law to safeguard their rights, and the law is often very inadequate.

It is not necessary to enumerate the provisions—strong, weak, or indifferent, as the case may be—found on the statute books of our forty-eight states. The National Reform Association has published a small document, containing a digest of all these laws. But Christian citizens in each state should acquaint themselves with the law in their own state, and be prepared to take such united action as circumstances may demand.

A few interrogations addressed to the people in the different states may help to direct their attention to the points about which they should be informed.

1. Do your Sabbath laws sufficiently protect the right of laboring men to the weekly rest day? Or are employees left to the mercy of their employers? If the law does provide for them a weekly rest day, is it enforced? City governments often override the Sabbath law of the state; and contractors working on public improvements are often the chief violators of the law.

2. Does your Sabbath law permit athletic games, theatrical performances, or motion picture shows, on the Lord's day? Sometimes these entertainments are permitted, provided there is no admission fee, on the theory that such things, in themselves, are harmless. Even in states where the law absolutely prohibits such entertainments, officials

sometimes interpret it to mean that it prohibits only such as commercialize the Sabbath. Good citizens should know the laws in their own states, and—if they are defective—should seek to have them strengthened; if they are good, should seek to preserve and enforce them.

3. Is there any law at all that can be truthfully called a Sabbath law, in your state? There is no such law at all in California. The Sabbath law of Oregon has been completely emasculated. The Sabbath law of Arizona, is too weak to be of any value. In some other states, the exceptions to the prohibitory clauses are so numerous as to rob the law of most of its force.

State legislatures are now quite generally in session. Christian citizens should watch these bodies, and should stand for the defense of the Lord's day by opposing all further weakening of our Rest day laws, and by striving for their improvement and enforcement.

MRS. SHEPARD'S LETTER

From the Eastern States mission of the Mormon church, there was sent forth a Christmas greeting, one of which fell into my hands.

On the envelope, in the left hand corner, there was arranged the following:

Holy Week
25th December 23rd

This indicates that the church was celebrating not only the 25th, the natal day of Jesus; but also the 23rd, the birthday of Joseph Smith.

Inside, was a folder, with a picture of Christ and His words; and, on the other page, a picture of the birthplace of Joseph and of the monument erected to his memory at Sharon, Vermont, together with a copy of his prayer.

Lulu Loveland Shepard

Jabez Says

Some badly adjusted things in this world could be set straight by the exercise of human intelligence and a public conscience devoted to fair dealing. A few months ago was published in these columns, a congratulation because Charles Evans Hughes, our great Secretary of State, had refused a proffer of something like \$250,000 a year to go into a law partnership in New York City, and because he seemed to prefer the place of Secretary of State, unrequited in a financial way, but full of honor and dignity and usefulness.

And now comes the word that his financial situation has compelled him to resign the place of high power and service, in order to engage in the practice of his profession for a maintenance.

What are we going to do about matters of this kind?

Shall we have only rich men for public service? Or men of such poor ability that the paltry compensation which is offered is equal to anything which they could gain in other walks of life?

This is not the place for a review of the official career of Mr. Hughes. More of the perspective is needed. But this is a good place to express a solemn remonstrance to the American people and their Congress. The salary of a cabinet officer ought to be such as to permit the man to live in comfort and dignity at the capital of this rich nation. He ought not to be compelled to depend upon private resources; he ought not to be obliged to impoverish himself; he ought not to have to borrow money in order to live. He ought to be able to leave his public station with his private resources unimpaired.

Now I do not believe in extravagant salaries for people who are performing public service. But I do believe that this nation is guilty of a double wrong toward the very best men whom it calls into high service. With the exception of the President, no man in public life at Washington receives a salary commensurate with the cost of living. It is no answer to say that the honor is sufficient to piece out the salary and make the man content. Only a rich man can afford such honor; and may the Lord forfend the day when we shall be governed solely by men who are rich enough to hold public office at their own expense, lest they administer government to their own interest.

Let us pay such salaries as will enable poor men of mighty genius to share with rich men of equally mighty genius, in the discharge of public duty.

If this young man John D. Rockefeller, Jr., does not take a tuck in his present methods, he is likely to make the name of Rockefeller as much beloved in the United States as one time it was hated.

His humanitarianism seems to be as intelligent in its quality as it is magnificent in its quantity. Always he starts something which particularly needed doing, and which has been neglected by others.

Just now he is perfecting two or three systems of model garden tenements and city tenements for workers, with rentals to be within the means of a thrifty householder in the great city or in the industrial town. In the towns, gardens are attached to the houses, giving air and play space and trees and flowers for the family. And,

in the cities, large garden tracts are to be joined to the tenement blocks, so that the children may have the joy of open spaces.

Our civilization has been robbing some of the toiling masses of their natural rights. John D. Rockefeller, Jr., whose wealth is the product of that civilization, is giving back their natural rights to those who have no natural ability to seize those rights for themselves.

Commissioner Harnett, of the department of motor vehicles in New York State, is finding a way to check reckless driving—with its attendant fatality.

He has revoked 800 licenses in five months. He has adopted a safety program which includes a crucial examination of all applicants for license, a refusal to all incompetents, a prompt suspension of license in the case of any person of proved recklessness, and an absolute revocation in the case of any person who drives while intoxicated.

Under this system it is possible for us still to preserve a few pedestrians in the United States. For a time they threatened to become extinct. Let us save them as we saved the buffalo of the plains—by wise and determined conservation measures.

That sensational rector of St. Mark's-in-the-Bouwerie who could allow all sorts of rhythmic dancing by girls before his altar, has been brought to a full stop. A big lot of the down and outers in New York wanted to hold a dance in Rector Guthrie's church and sleep on the floor—as they had no other place to go.

And Rector Guthrie finds that there is nothing in such dancing, or in such use of his church, to stimulate the pagan idea of the beautiful; therefore he cannot recognize this service to suffering as any service to sanctity.

The down and outers must move on. They made their application at the wrong place. What business had they to suppose that a church like St. Mark's-in-the-Bouwerie could be a refuge for our Lord's broken brothers?

Usually when we point to ridiculous or tragic contrasts in the operation of our laws, we have to suggest illustrations from wide spaces of time or territory. But one dispatch from Harlan, Kentucky, carries two narratives which make a comparison—tragic or absurd, according to the way you choose to look at it.

One man convicted of murdering a woman was sentenced to ten years in prison. And another man convicted of stealing fifty cents was sentenced to ten years in prison. In the same month. In the same state. Under the same judicial system. And now in the same penitentiary.

I am always willing to make allowance for the human element in judgment. But to cover these Kentucky cases one would have to make allowances for the grossly inhuman element in judgment. Mr. Murderer received altogether too little; and Mr. Sneak-Thief received altogether too much of the penalty of the law. And as long as such things go on, our statutes and our courts will be held in disrespect.

Those distinguished senators and others, who are opposing the appointment of Mrs. Mabel Willebrandt to a Federal judgeship, seem lacking in chivalry, sincere desire for law enforcement or common sense—or, perhaps all three.

Our Federal courts need the drastic and uncompromising action characteristically taken by women in public life; it would sweep obstructing technicalities into the garbage, where they belong.

And Martha Says

In the city of half a million population where I live, the largest public library recently lent, in one day, sixteen hundred books, of which only about six hundred were fiction.

That sounds like a very good thing—so many people reading, and reading evidently for information rather than for recreation.

But sometimes I wonder.

We do a great deal of reading; that is certain. But how many of us really think?

We don't have time. We are so busy cramming ourselves with more or less important information.

We are treating our brains as mere receptacles into which we pour a mass of ill assorted, unrelated facts, that we do not use, but hoard as senselessly as the miser does his gold.

Poor Abraham Lincoln had only a few books. How great he might have been if he could have read a new one every week!

Most adults think that they know just how children should be reared. Those who have never had any are sure of it. And those of us who have raised families believe that our success—or failure (when failure is acknowledged, even to ourselves)—has taught us what to do and what to avoid.

One of my own pet theories is that, early in their lives, children should be instructed in the proper use, or rather the proper uses, of money. From spending they can learn responsibility and accuracy; from giving, duty and generosity; and from saving, thrift and self control.

But to carry this out entails a certain discipline upon parents themselves. There are very few families in which the children are not given money.

The trouble is that it is usually handed over to them on erratic impulse, instead of by wise system. And often the amount is greatly in excess of what would be proper for a regular allowance.

In one family that I know, each one of the three boys began to receive a small but exact weekly sum, from the time he was six years old. The three functions of money were explained to him—to spend, to give, and to save. Instead of having his Sabbath school donation handed to him, on Sabbath morning, he reserved it from his own money; he put a fixed sum into a savings bank; he spent the rest as he liked.

As they grew older the allowance was increased and was expected to cover some items of clothing and other necessary expenditures.

Over a long term of years, no one of those boys ever failed to have his Sabbath school and, later, his church dues, or to faithfully reserve and deposit his savings.

The plan has been carried out with perfect honesty by both the parents and the boys, and has, I believe, started the lads far on their way to becoming honorable and successful men.

Our prisons are filled with people who couldn't, or wouldn't, keep their wants within their means. They are the products of a bad combination of unbridled desires, and limited competence and energy. They might be free and useful citizens, if they had been able and willing to want less or to work more.

It is a lesson that should be learned in youth, else it is likely never to be learned at all.

And that thought raises the question of whether children should be allowed to earn.

I am, I hope, sufficiently tender hearted about the welfare and the happiness of children. I firmly believe that the world owes to every child a happy, healthy childhood. And the knowledge that thousands of little ones are subjected to toil unsuited to their years, fills me with horror. There is something wrong with a civilization that permits little ones to be broken in body and stunted in mind and spirit, by long hours in mills or factories, in the beet fields, or in other places of employment.

So, with other people who make any claim to intelligence and humanity, I am hoping for legislation—under either the proposed Child Labor amendment or some even better measure—whereby the rights of all children to health, happiness and education may be protected.

Yet, if I believed what the opponents of the proposed amendment claim—that it would proscribe the labor of all young people under eighteen, I would be decidedly opposed to it. However this is a far fetched objection. The amendment would be only an enabling act that would permit suitable legislation, and it is quite unlikely that gainful work for all persons under eighteen would be prohibited.

Certainly such prohibitive legislation would mean a great hardship in many cases. In many good American families, it is desirable, and sometimes absolutely necessary, for a boy or girl of fourteen to begin to be at least partially self-supporting.

There are many kinds of employment not too arduous for a healthy fourteen year old. As to education; at that age eight grades of school should be finished. If the teaching has been as thorough as it ought to be, a fairly adequate foundation of education has been laid. Upon it, the real student will rear his own superstructure of intellectual development and accomplishment. And, for the many who are not,

and never would be, real students, four years of high school—and perhaps even a college course—mean wasted time and money. They might far better be spent in acquiring skill at a good trade.

I am heartily in favor of anything that will safeguard the true welfare of youth. But I would not approve of an excessive sentimentality that sought to provide bodily ease or mental culture at the expense of better things.

Most of our supermen began rather early in life to match their strength against hard circumstance. We shall not produce their like by too much coddling.

A boy of fourteen who, because of family misfortune, manfully assumes the burden of his own support, and perhaps helps to maintain loved ones, is not only practicing the finest kind of chivalry, but is gaining a competence and resourcefulness that can never be imparted by any high school or college course.

A Christian boy of twelve years lives with his Christian mother in a Christian neighborhood in one of our Christian cities.

This boy has an ideal of his country, its history, its institutions, and its laws.

At the corner, which he must pass every day on his way to the public school, is a saloon which has been raided four times within four months by officers of the law.

This boy, like every other boy in the neighborhood, knows that the raided place is a whisky saloon violating the law. This boy knows that the saloon always opens the next day after it is raided.

What kind of opinion is this boy going to have of his country and its history and its institutions and its laws—after five years more of experience?

Now multiply his opinion by twenty-six millions!

OUTLOOK

STOP THEM

WHERE THEY ARE!

During the year past, the opponents of Sabbath day observance have been making their varied local efforts to break down the resistance which the Christian people are making to Sabbath day desecration.

Last summer, at Uniontown, Pa., a theatrical performance was staged on the Sabbath day, in the name of a church charity. The whole ministerial body, representative of the church evangelical, protested; but the municipal authorities assumed the right to suspend the state statutes and to allow the performance to go on.

A similar attempt was made in Pittsburgh on the 7th day of last December, and was stopped only by the united action of the evangelical church bodies and the Lord's Day Alliance of the state.

At various points baseball games were conducted by official permission. And now comes word that the opening wedge at the legislature is to be a bill prepared in Philadelphia—and assumedly backed by the local political machine—to legalize Sunday baseball.

If it can succeed, a breach will be made in the wall through which will flow flood upon flood of iniquitous proceeding. The Sabbath day no longer will be held sacred by the law; and we shall have moving picture shows and all sorts of commercialized proceedings on the Lord's day. There is just one place to stop this wrong and that is at its inception.

Foch asked General Pershing: "General, where would you stop the Germans?"

Our Jack made the immortal reply: "Stop them where they are!"

Marshal Foch took the advice, and the enemy never advanced another foot.

That is the right advice to give and that is the right action to be taken by all the Christian forces of the State of Pennsylvania and of every other state in the Union. In the fight to resist the invasion by Sabbath desecrators:

Stop them where they are!

CONSCIENCE VICTOR OVER GREED IN DRUG TRAFFIC

Congressman Porter and his associates, who went to Geneva for the conference on the international trade in narcotics, have recovered the ground which for the moment was lost in the sessions of last December.

Against the American and the Chinese sentiment, combined with that of other civilized countries (we lay emphasis upon the word "civilized," and exclude from its application all those so-called enlightened countries which stood for the continued trade in opium), stood the greed of the poppy raising, opium producing countries, and of a mighty commerce which has grown up in connection with this dealing in death.

On the 16th day of December, 1924, it looked as if the whole effort of our American delegates would fail. They were outvoted and the case seemed to be lost. But further sessions were appointed; and at this time of writing, in early January, there are unmistakable indications that the British government in India is retreating from its avowed position and that the commercial plotters of other countries have lost all their vantage ground in the controversy.

The situation as it stands today is due to the fierce white light of publicity. Our delegates and other humanitarians filled the ears of the world with their clamorous insistence that a

great wrong was being perpetrated against the human race by a lot of venal plotters. The sentiment then aroused was too strong for the British government and its allies in this trade; and they have retreated.

More than any other one country in the world, the United States is vitally interested in a complete suppression of the traffic in narcotics. The per capita consumption in this country has reached an appalling figure. The dope dealers seek out young persons and train them to become addicts. The bandits and the gun men of the great cities are sustained in their maniacal daring by the use of drugs. Every night there are percolated from decent society down into the underworld, innumerable victims of opium and its derivatives.

Congressman Porter, Bishop Brent and the group of good men and women associated with them from this and other countries have made a sturdy fight for God and humanity; and it looks now as though they had won.

BIG BUSINESS

BACKS PROHIBITION

The Colorado Fuel and Iron Company is stabbing the whisky business in its vitals.

If other business people of the country will inform themselves about this case and if they will imitate the example of the C. F. & I., we shall be able to hold several real local obsequies and perhaps a real national funeral over John Barleycorn.

At Pueblo, Colo., the C. F. & I., which is the chief employing concern (a Rockefeller corporation, by the way), serves notice upon all its employees that, upon evidence that is convincing to the management, any person engaged in bootlegging will be promptly discharged. This order applies whether the offender is manufacturer or distributor, and even applies to him if personally innocent, if

any member of his family or any agent for whose act he is responsible takes any part in the nefarious business.

And, furthermore, the company serves written notice on every employee that if he patronizes the bootlegger he will be suspended for his first offense, and discharged if the offense be repeated.

Now we are getting at the real method of treating this question.

It has been a wonder that the able business folk of the country did not get behind the prohibition law in this sort of way, right at the very beginning. The quiescence of employers, even their acquiescence in violations of law by their own practices, gives encouragement to the whole of the underworld; and that underworld defiance has been multiplied in murderous recklessness, because of the whole or half sympathy extended by the word or the practice of bankers, industrial magnates and social leaders.

One may repeat the statement that it has been a surprise in the past, to notice how inert were many of the business interests. Their payrolls have been stolen, their guards have been murdered, their property fired, their safety vaults blown open, their trains held up; and still many of them have not applied the one remedy within their reach.

Extend the example of the C. F. & I. far enough, and we shall have this state of society: All the employers and all the employed on the one side—and all the bootleggers and their customers on the other side. And with the bootleggers and their customers left to trade solely with each other, without other employment and with the whole of society on guard against them, they will exterminate each other. The bootlegger will kill off his customer by poison booze; and the penniless customer, before he dies, will kill off the bootlegger to get at the drink.

WE NEED LAW RESPECTING JUDGES

For five years the moonshiners have been making poison booze, and the bootleggers have been dispensing it to fools. In the holiday season last Christmas and New Year, scores of people were killed or blinded or paralyzed, because of their willing submission to the arch-criminals of the age.

One might be disposed to say that it is all a good job which will soon end; for the killing off of the fools who themselves are lawbreakers, ought to kill, also, the market for wood alcohol or other poisons as a beverage.

But out of the red record comes an instance whose suggestion is sufficient to overthrow all that cynical conclusion. In one case a boy of twenty was induced to take a sip of "harmless wine" at the home of an acquaintance. He went home to his widowed mother, a blinded wreck.

It is not alone then the old besotted drinker whose existence is endangered. It is the youthhood of the country.

And there seems to be but one available remedy. It lies in such severity of sentence by judges on the bench, as to put the fear of the law into the souls of these assassins—who are not amenable to any other kind of argument.

If a man poison his fellowmen with death-dealing booze, send him to the electric chair. If he blind or paralyze or otherwise injure a human creature, let him suffer the penalty for an attempt to commit murder or to do serious bodily injury.

There is not a magistrate with sufficient sense to walk from his chambers to the court room, but knows that inconsequential fines and piffing work-house sentences will never check this evil. The moonshiner or the bootlegger pays the fine out of illicit profits, or

emerges—after a brief rest in jail—determined to still further enlarge his business in order to compensate for his enforced vacation.

Until judges on the bench in general shall show appreciation of the majesty of the law, they cannot expect the criminal classes to show either fear or respect.

THOSE MYTHICAL BLUE LAWS

The cast of mind of the person who persistently talks about witch burning in Salem, and the blue laws of Pennsylvania and other Puritanically governed states, is the same cast of mind as that of the person who believes that chop suey is an original Chinese dish.

Somebody makes a phrase out of his jocosity—or his ignorance—and attaches it to some state of society or some material thing coming under common observation. And immediately a considerable section of the population is ready to swear that the thing is because of the name alone.

Now no witches were ever burned at Salem nor were any people burned as witches.

Nor are there any blue laws in Pennsylvania or any other part of the country.

Nor is chop suey a Chinese dish. It was invented in America and has not even reached China. The long suffering Chinese know nothing about it, except as they come to America and get a dish of it in some restaurant financed by Americans, run by Chinese, and patronized by a lot of half-baked Bohemians who want to catch Oriental atmosphere.

But the fiction of Chinese chop suey and the fiction of the blue laws will probably survive together, because ignorance is perennial.

BACK TO THE PEOPLE

Giving away scores of millions seems to be the favorite indoor sport of some of our great leaders in finance and industry. It is noticeable that many of these leaders are self-made men. But some of the inheritors of large fortunes also dispense vast benevolences. In making any measure of social movement along the lines of monopoly, or virtual monopoly, one must consider this factor, that many successful men return many of their millions to the people in the way of benefactions. One cannot excuse unrighteous accumulation because of such return. But one cannot starkly assert the building of unduly large fortunes to be an evil; and then dismiss the whole subject, without consideration and measurement of the good which may be derived from the munificent disposal of gathered wealth.

Among the latest to join the ranks of notable givers are two self-made men, George Eastman and James B. Duke, kodak emperor and tobacco king respectively.

Mr. Eastman is building up Rochester University with scores of millions, and is distributing many other millions among his employees and in the stimulation of art and science. Mr. Duke is making, in one gift, a fund of forty million dollars for Old Trinity College at Durham, N. C., which—as a condition—must change its name to Duke University, the very good reason being given that there are plenty of other Trinity colleges in the country.

Both these men worked their way to their present great eminence in finance. Eastman's first job was at \$5 per week. Duke lived in a log house and labored as a tobacco stripper.

One may dislike the kodak, if he is that kind of a crank; and one may abhor the use of tobacco, if he is that kind of a hygienist. But one is bound to pay respect to these two men who rose, by methods of industry and thrift,

to be commanders in chief in their own business; and one must honor them for giving their surplus millions back to the people instead of using them in silly squandering.

ONE SABBATH LAW FOR RICH AND POOR

In various quarters an attempt is being made to show that state laws discriminate between the rich and the poor, when the statutes forbid the playing of baseball on the Sabbath day and yet are interpreted as not forbidding the game of golf.

The discrimination is not between the rich and the poor; nor is it in the law. It is in the varying tastes of individuals.

Confining the consideration for a moment to the legal aspect of the case: In any state which forbids the playing of ball games on the Sabbath, the law applies to the rich man as well as to the poor. In any state where the law permits the playing of golf, the game is permitted to the poor as well as to the rich.

But there is a moral aspect to the case which the law of man does not touch. The rich man who plays golf on the Sabbath is breaking the commandment of Almighty God. And he is inciting a disrespect for the Sabbath day among the masses of the people.

He commits a double sin. He breaks the commandment in his own way and for his own pleasure; and he encourages others to break the commandment for their own pleasure and their own commercial profit.

The discrimination is not in the tastes of individuals; and the remedy for the violation of God's law in the one case, and the violation of God's law and the statutory law combined in the other case, is in the enlightened and reverent public sentiment supported by the word and example of all men who aspire to be leaders for righteousness in their community life.

WILLFUL YOUTH AND STUPID AUTHORITY

At Princefon, Indiana, a young man was arrested upon a charge of intoxication and brought before the mayor. His honor sentenced the youth to attend Sabbath school on the following Sunday, in company with the mayor himself.

And then there was an exhibition of the revolt of youth. The criminal did not appear at Sabbath school; the mayor had him rearrested and sent him to jail for contempt of court.

Here is a case where rebellion met with stupidity. The wrong kind of discipline is as bad as no discipline. The mayor of that town must have a queer mind. What was he trying to do? Make the boy love Sabbath school, and incline toward its holy teachings? Not a very likely result to follow the humiliating exploitation of the youth in metaphorical chains, dragged at the chariot wheels of the magistrate as a spectacle for the populace.

It is just such worse than primitive lack of comprehension on the part of adults, that gives impulsion to the rebel purpose of the sophisticated youth of the day.

PROHIBITION IS PROHIBITING

A very comforting report is given to the country by Dr. Ernest H. Cherrington, General Secretary of the World League against Alcoholism.

The research department of the League finds sufficient evidence upon which to make the statement that the United States is becoming less lawless instead of more lawless. Reports have been examined from the police departments of 300 leading cities, covering all the states except North Carolina and Oklahoma. Taking into account the increase of population, there was a decrease of arrests in the four years of prohibition under those of the four

years immediately prior to prohibition.

If any of our Wet friends can find any comfort in the following table of figures, they are welcome to it.

In these 300 cities during the Wet period, there were annual arrests for intoxication of 19,103 in every million of population. During the Dry period, the annual arrests are 11,067 in every million of population.

Just a few years more of this super-wetness of which our Wet friends boast (saying that there is more whisky and more drunkenness than ever before) and the drunkard will be as scarce as the dodo bird: He may be pickled in alcohol—but it will be in a museum.

THE CONSUMER PAYS THE TAX

The tobacco users of the country paid \$146,491,855.39 as an internal revenue tax to this Government in the five months from July 1 to November 30, 1924.

According to certain procured suggestions in the public print, this tax was paid by the tobacco manufacturers and dealers.

That is a smoke screen. All of the millions—and then some—were paid by the smokers. It is they who are contributing, at this rate, more than three hundred million dollars every year to the Government, with all the percentage of profit and overhead which the dealers or manufacturers must add because of the tax. It is safe to say that in addition to paying the original cost of production of their tobacco, the consumers expend six or eight times as much to cover the necessary profits which the manufacturer and dealer must gain, and to meet the expenses of the extravagant campaign which is being carried forward to stimulate tobacco using.

They must have money to burn, and they burn it by the billion.

ZINOVIEFF'S

DEFIANCE OF GOD

A considerable part of the attack upon our American Sabbath comes from the class to which the infamous Zinovieff belongs.

He is the chief of the Third International of Russia. And he is the impish enemy of the peace and the law of the nations. His evil activity spares no one. He was the direct cause of the overthrow of the MacDonald ministry—the first Labor ministry ever known in Great Britain. His emissaries are in every land, plotting with the underworld, with the discontented, with the ignorant, with the half insane, to destroy the existing order of civilization.

Particularly he is fighting against all religion. In one of his recent declarations he said: "We shall pursue our attacks on Almighty God in due time and in an appropriate manner. We are confident we shall subdue Him in His empyrean. We shall fight Him wherever He hides Himself, but we must go about such a question as anti-religious propaganda more carefully in the future."

So he and his kind are to add cunning to their viciousness.

And that is the character of the attack on the Sabbath day in the United States. Under seemingly moderate demands, and appealing to popular love of ease and pleasure and to popular dislike of restrictive laws, a combination of anarchists, secularists, and others of more respectable name but no more respectable purpose—is making a lavishly financed effort to destroy the sanctity of the Lord's day as observed in America.

This is the beginning of the anti-religious onslaught in this country. And the declaration of Zinovieff is a bold statement of the thing which the anti-religionists seek to attain. There will

be no halfway ground. If the friends of the Sabbath cannot hold our present laws and procure better statutes where the existing legislation is insufficient, then the destroyers of religion and morality will go on in their satanic work, defying the God whose existence they deny and bringing the next generation of Americans into decadence and desperation.

IF THIS BE TEMPERATE—

Rev. John R. Fox recently delivered a very pointed sermon on the Klan and the cure for the Klan. Primarily, the ground he took was, for the Catholic church to occupy its own ground, and for the American Catholic church to separate itself from the world imperialism of the papacy at Rome, which assumes the civil sovereignty over all the nations of the earth.

In reply to the sermon, a Catholic priest, John H. Carroll of the Holy Trinity Rectory of Wallingford, Connecticut, makes a lengthy presentation. In approaching his subject he says:

We Catholics realize that in defending our mother, the church, we must always do it in a temperate manner.

But when he comes to the Klan, he says:

Ku Kluxism is an accursed thing, spawned by the devil and nursed by his minions through all its stages. There is not one word to be said in its favor. It sucks the life blood out of patriotism, corrupts the thoughtless young and the ignorant and prejudiced old, blasts homes, breaks hearts, creates criminals. It robs weak intellects of whatever good sense they may possess, turns prayer into blasphemy, and changes God's noblest creature into a thing so vile that no name fit to characterize it has yet been found.

If that be temperate language, Priest Carroll would have to print his in-temperate language on asbestos sheets.

DIVORCE A SYMPTON OF DECAY

The marriage and divorce statistics for the several states and for the whole Union, in the calendar years 1922 and 1923, are as follows:

In the year 1922, there were 1,129,045 marriages and 148,815 divorces in the United States. In the year 1923, there were 1,223,825 marriages and 165,139 divorces.

The increase in divorce in the one year is 16,324 or 11 per cent.

The statistics by states for the calendar year 1923, are as follows:

State	Marriages	Divorces
Alabama	28,309	3,392
Arizona	3,857	804
Arkansas	28,645	3,700
California	55,190	9,381
Colorado	12,077	2,278
Connecticut	13,269	1,175
Delaware	1,339	157
District of Columbia	5,739	126
Florida	17,335	2,467
Georgia	37,959	1,828
Idaho	4,344	870
Illinois	84,068	12,306
Indiana	40,971	7,404
Iowa	23,516	4,327
Kansas	20,876	3,720
Kentucky	28,087	4,381
Louisiana	22,437	2,106
Maine	6,842	1,220
Maryland	25,678	1,605
Massachusetts	35,200	3,583
Michigan	49,569	8,692
Minnesota	24,785	2,729
Mississippi	27,163	2,443
Missouri	41,807	9,115
Montana	5,300	1,274
Nebraska	9,149	2,077
Nevada	1,012	1,029
New Hampshire	4,824	744
New Jersey	28,730	1,854
New Mexico	4,463	513
New York	111,387	4,448
North Carolina	24,028	1,497
North Dakota	4,006	430

State	Marriages	Divorces
Ohio	56,031	11,902
Oklahoma	25,843	6,413
Oregon	7,132	2,894
Pennsylvania	77,666	7,542
Rhode Island	6,199	827
*South Carolina	20,511
South Dakota	6,219	581
Tennessee	33,826	4,508
Texas	69,243	14,641
Utah	5,667	859
Vermont	3,290	432
Virginia	23,559	2,763
Washington	17,704	3,519
West Virginia	18,994	1,922
Wisconsin	17,776	2,091
Wyoming	2,204	570

It is true that in some of these cases the persons involved had been divorced more than once. (Recently we read of a case where one woman had been divorced thirteen times.) But that affects only the number of people who obtained divorce and not the number of marriages broken by legal separation. The ominous figures disclosed in the foregoing tables therefore stand, and should receive the most serious attention of Christian people. Marriages in the United States increased in one year 8.4 per cent; while the increase in divorce in the same year was 11 per cent.

If this is to be the constant trend—and it appears to be under full headway at the present time—a mathematician would soon deduce the result that divorce in toto will soon become greater than marriage in toto.

Of course that could not be so in practice while the nation retains any of the moralities: for there would be a large class which does not acknowledge any divorce at all. But the growing ease with which divorce can be procured, and the social acceptance of divorced persons who separate for

*South Carolina allows no divorce for any cause.

trivial causes—all combine to alarm the sensibility of the Christian and the citizen.

There is but one Scriptural ground for divorce. No moral criticism is passed by religion or social convention upon the innocent party to such a divorce. But the Scriptural ground is very infrequently occupied in the divorce proceedings of the United States. The courts are crowded and the taxpayers are burdened by tens of thousands of divorce suits in which the sole purpose is to give to the parties an opportunity to change "life" partners.

It is an inevitable deduction from all recorded human history, it is the opinion of the most intelligent of social observers, that the nation which breaks God's law in the violation of marriage sanctities, is sowing the seeds of its own ruin.

Every one of the figures given in the statistics of this article is an admonition to this nation to beware.

THE FALL OF TROTSKY

Leon Trotsky, the successful revolutionary leader and one of the Soviet masters of Russia, has fallen.

Is he an exile under guard in the Caucasus region? Or is he a prisoner in Moscow? The dispatches give an affirmative answer to each one of these questions.

The world does not know; and most of the world does not care. But thinking people are interested in this manifestation of a new regime in the Soviet. Also, in an academic sense, they are interested in this repetition of history. Trotsky's great colleague was called from his power by the messenger of death, but Trotsky remained to encounter the fate of the foremost.

Was the overthrow of Trotsky an evidence of a changed and beneficent purpose on the part of the Soviet? Or was it but the result of the ingratitude and jealousies which characterize all

movements following a successful revolution? The answer to these inquiries is important. Trotsky himself had some qualms, cruel as he was. His contact with the civilization of the world had brought him to a realization, in part, of world opinions and world needs. He had to some extent a world conscience. We have reason to believe that he did not entirely sympathize with the purpose of the Third International to overthrow all orderly government in other parts of the world. Some time since, he made preparation to flee from Moscow, but of course that was impossible. His friends and his enemies combined to prevent his escape.

They would not let him leave Russia; but probably Zinovieff and other leaders of the Third International wanted Trotsky deposed and immured, so that they could utilize Russian resources to promote world revolution. If any change be visible as the cause for Trotsky's downfall, it would seem to be this ominous diversion.

This may be too serious a view to take; but the signs are present. However, Trotsky may have fallen as others before him. Even following our own successful revolution against Great Britain, this country was ungrateful to some of its most sacrificing leaders. Robert Morris—who did as much in his domain to save the colonies, as did Washington on the fields of battle and in the fields of statesmanship—was allowed to fall into poverty and neglect; he was an inmate of a debtors' prison for three years.

Whatever the cause, whether it be the ingratitude of former allies or the change of purpose in the Soviet, Trotsky's days of power are over. It is not likely that he will be able to make a counter revolution. And probably he will spend his remaining days, imprisoned by the evil authority which he did so much to create.

Christ, Our Peace

BY THOMAS D. EDGAR



REV. THOMAS D. EDGAR, D.D.

President of The National Reform Association

People of good will everywhere desire peace. No word is pronounced more frequently, and no subject more fully commands the thought of far-seeing men and women. Plans for securing it are numerous. Prizes are being offered for the plans that promise most. However much these may differ in detail, there is one essential, if there is to be any hope of success. There is but one way to peace. The One who said "I am the way, the truth and

he life," has said in substance, "I am Peace." The Apostle Paul caught the idea and said, "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." "*He is our peace.*" He is more than Peacemaker. One may make peace, and after his personal influence is withdrawn, strife may break out again. But, when we have Him, we have that which abides. He is our peace," just as He is our wisdom, sanctification and redemption. He is the only cementing, harmonizing influence that will bring together and hold together the divided individuals and the divided races of men.

CHRIST IS OUR INDIVIDUAL PEACE

There is an unsatisfied longing in every human heart. "Man is incurably religious." We desire something we do not have within ourselves. That was true long ago. It is equally true today. That desire will persist until men find Him, who is our peace. Men continue the search. The fact that many look in the wrong place is proof of the earnestness of their search. Under the pressure of a great intellectual and spiritual necessity, men are compassing sea and land, looking into dark corners, and turning on search-lights here and there, looking for that which will satisfy the human soul. Many get far afield, but the search continues. They often get into the far country, but their restlessness continues unless they find Him who is the object of their search. Men may not know what is the matter with them, but they know it is not well with their souls, and that there is something which they need to quiet their dissatisfaction.

MANY THINGS ARE TRIED

Like the one who is ill and is ready to try any remedy friends suggest, the one who is seeking peace makes many attempts. But take any life you know,

and peace is absent until one can say "Christ is my peace." Nothing else will bring it.

Business success will not. Many climb high on the ladder of business ambition, and gain heights which make them the envy of their fellowmen; but they still suffer from a void of soul that wealth and position cannot satisfy. Those who seek along the avenues where are to be found the gratifications of the flesh, are no more successful. They find their senses more and more jaded, and have a lessening rather than an increasing satisfaction. Even those who give themselves up to intellectual pursuits and discover many keys to knowledge, are brought sooner or later to know that they have not yet found the key to the hidden mysteries of peace.

These, and all others, have a persistent hunger for something which the world cannot give, but which, once given, the world cannot take away. In Christ we have peace. When we have Him as our personal Savior, we have that which satisfies our soul and brings us into harmony with God and the universe. We may not know all the intricacies of a creed. We may not be very familiar with ecclesiastical systems, or plans of organization, but if we are personally attached to the Christ of God, we have peace—the "peace that passeth understanding."

CHRIST IS OUR COLLECTIVE PEACE

We can never overemphasize the importance of the gospel as it applies to individuals. But there is a danger that we shall not apply it to groups.

As Christ is the peace of the individual, He is also the peace of any number of individuals, no matter how they may be grouped. "He is our peace" — family peace, community peace, national peace, international peace. If we are to think of Christ as

our collective peace, we may as well think in the widest possible terms. The largest group we know is *humanity*. That is a collective word that embraces all of mankind. And there must be some bond which will hold together the scattered, and too often discordant, races of men. That this may be found has been the dream of right thinking and forward looking people. They long for a Universal Brotherhood, in which groups of people—families, communities and nations—shall live together as one great family.

That dream has had many rude awakenings. About the time it has been thought that the dream was to be realized, some great strife has broken out. But the dream persists. War has failed to obliterate it. Scarcely has the smoke cleared away from the battlefields, before men again begin to hope and plan for a larger brotherhood, and a greater spirit of amity and concord. The necessity of it becomes more and more obvious. It has never been more apparent than now. Old distinctions are being blotted out. Old-time geographical boundaries fade away. The seas unite rather than divide. The world has been so shrunk within the last generation that we can now hear whisperings around the globe. Modern inventions and a better understanding of natural laws make the people of China and Japan nearer to us, in many respects, than those in the next county were a few decades ago. So near are we to each other that we are exposed to the same influences, whether for good or for ill. Someone has said that, in earlier days, nations were as though they were in separate rooms in the same great hospital, so that others need not suffer from the afflictions of one; but now they are all in a great ward of the hospital, so that any kind of contagion can easily spread. This condition increases the dangers, but it also enhances the possibilities

for good. It furnishes all the more reason for universal pacification.

MANY ATTEMPTS AT COLLECTIVE PEACE

The attempts to bring men together in fraternal relations have been so many that we cannot even enumerate them here. But a few will serve to illustrate, and will suggest others.

Coercion has been tried. That seemed to be the older military idea. Great leaders longed for worlds to conquer, and seemed to think a bond of force was all that was necessary to hold communities and nations together. Much blood has been spilled in trying out this method; but it has not worked. Peace that rests on force alone cannot be a real peace. Nations are slow to learn the lesson; for they have had line upon line, precept upon precept; yet the last great attempt made by Germany, and its colossal failure, ought to send that method to the scrap heap.

Commerce has been tried. And no one will deny that commerce has done much to bring the nations of the earth together. Commerce has stimulated advancement, both in transportation and communication. A dozen years ago, many felt that trade relations and interdependence for food and other necessary materials would so bind people together that strife would cease. But what are the facts? Commerce has done more to effect proximity than it has to promote peace. Accessibility has often caused jealousies and heartless competitions. Instead of trade relations securing peace, trade has often led to bitterness in competition; and competition has led to distrust, and distrust to war. The world was never so united commercially as it was in the early part of 1914, but the events of the latter part of the year and the succeeding years tore to shreds the commercial theory of peace.

Culture has been hopefully considered. In fairness it must be said that

culture has done something to bind together the sons of men. There is a mental kinship from which many advantages may accrue. In the promotion of various phases of culture there have been many international conferences and congresses, in which men from the ends of the earth have been brought closer together. It has been thought by some that in the world of ideas there could be no competition, no hatred, no war. It was thought that men who were interested in truth for truth's sake, would freely exchange ideas and live above the hates that have so often marred the relationships of men. It was said that science and philosophy are common to all, and should be held in trust for all. And so it should be. But the happy theory that culture will hold men together is falsified by the facts. For, when the floods of passion rose, all thoughts of cultural comradeship vanished, and men of science in the different countries were matching wits to see who could outdo the other in discovering that which would destroy; and their success is one of the horrors of history.

Christianity is still to be tried as a means for world peace. Yet wherever it has been thoroughly tried as the solution of other problems, it has worked. It has worked in individuals. Men have found peace in Him, who is our peace. Families have tried it, and it works insofar as all are true to Him. A single member of the family who is out of harmony with Him, can create discord; but there are many families which have found Him to be their peace. It has worked in communities. Of course there are some discordant elements; but, in the proportion that a community lives by His principles, will that community have peace. The theory has worked. Why not try it in national and international relationships? Christianity is for the nations, as well as for the individuals. Almost a third of God's Word

tells of the gospel for the *nations*. Christianity is the final and sufficient religion, and meets the needs of all departments of human life. The world is waiting for the application of the principles of the Prince of Peace to all life's relationships. God has made of one blood the nations of the earth. There must be, then, some fundamental unity, some unifying principle.

In all men are to be found the same physical functions, the same emotions of love, pity, kindness, in a greater or lesser degree, and the same spiritual nature reaching out after God. We are one in Him. We harmonize in Him. "He is our peace" individually. "He is our peace" collectively.

TOLEDO'S TESTIMONIAL TO DR. SMITH

[*Toledo Blade*]

"I am not going out to fight cigarettes, although I hate them," said the Rev. C. McLeod Smith at a farewell luncheon in his honor given by the Ministers' Union of the Toledo Council of Churches in the Y. M. C. A. Monday.

"I am not going out to fight tobacco, although I do not use it and would not advise anyone else to," he added, "I am not going out to clean up cities, although I have helped to do that at times. I am going out to say to this nation and all other nations, 'Come to Jesus, and obey Him as King of kings, and as Lord of lords of the earth.'"

Letters of appreciation of the work the Rev. Mr. Smith has accomplished in Toledo were read by the Rev. Albert King Morris, president of the Ministers' union, and brief tributes were given in the talks by Judge Silas Hurin, Julius G. Lamson, Percy Williams, Albertus Brown, Miss C. Louise Gates and the Rev. Allen A. Stockdale.

The Rev. Mr. Smith was presented with a suitcase. Dr. Stockdale made the presentation, in behalf of the union.

Will You Help to Protect the Christian Sabbath in Our National Capital?

In the District of Columbia, the capital of this Christian nation, the Christian Sabbath is not observed as a day holy and set apart. Washington has what may be called the wide open Sunday. A visitor from Paris or Rome might imagine himself in the festivity of his old home town.

To cure this sinful and discreditable situation, The National Reform Association and other Christian agencies have urged a statute which shall bring the practice in Washington into conformity with the Divine commandment.

A bill which has received a very strong support of sentiment is that known as the Jones bill, S. 3218, now pending in the Senate.

On the following page, we print the bill in full. Read it carefully and you will see that there is in it no restriction of proper Sabbath day proceeding, and no provision that should not be enforced in a Christian community. It has long been a disgrace to this nation that in its capital city there is a "wide open Sunday," instead of a Christian Sabbath, and that neither the rest of workers nor the repose of Christians is properly protected.

You can help to remedy this great evil by giving your voice and influence toward converting the Jones bill into statutory law.

On other occasions THE CHRISTIAN STATESMAN has asked its subscribers to send personal letters to their senators and congressmen, advising and request-

ing the support of this or a similar measure. We now renew that urging upon our readers.

Write to your senator or your congressman asking his support of the Jones bill, S. 3218.

It is well to send in petitions, if that be the course preferred in any locality; but *the most effective message from the constituent is a personal letter.* It will not take more than five minutes of your time. You do not need to argue the case with your congressman or your senator. Three lines of respectful urging will carry more of pressure than a volume of dissertation.

Just write:

"Dear———: Please support the Jones bill, number S. 3218, or some similar measure to protect God's holy day in the District of Columbia, from the desecrating practices which now prevail."

There is no time like the present for a good action. You can help to make Washington a Christian capital for this Christian nation. Write the above letter—or one of your own composition, similar in tone. *Write it today.* Otherwise you may forget and may lose the opportunity to aid the King's cause. You are responsible to yourself, to your fellow citizens, and to God for the way your country is governed.

God will hold this whole nation to an accountability, if His day is profaned in the national life.

IN THE SENATE OF THE UNITED STATES

April 24 (calendar day, May 2), 1924

MR. JONES of Washington introduced the following bill; which was read twice and referred to the Committee on the District of Columbia.

A BILL

To secure Sunday as a day of rest in the District of Columbia,
and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the passage of this Act it shall be unlawful in the District of Columbia for any person to labor or for any person, firm, corporation, or any of their agents, directors, or officers to employ any person to labor or to pursue any trade or secular business on the Lord's Day, commonly called Sunday, works of necessity and charity always excepted.

SEC. 2. That from and after the passage of this Act it shall be unlawful in the District of Columbia to keep open or use for secular or commercial purposes any dancing saloon, theater, bowling alley, or any other place of public assembly, or to engage in commercialized sports or amusements on the Lord's Day, commonly called Sunday.

SEC. 3. That from and after the passage of this Act it shall be unlawful in the District of Columbia for any person, firm, corporation, or any of their agents, directors, or officers to require or permit any employee or employees engaged in works of necessity excepting household or hotel service, to work on the Lord's Day, commonly called Sunday, unless within the next six succeeding days during a period of twenty-four consecutive hours such employer shall neither require nor permit such employee or employees to work in his or its employ.

SEC. 4. That any person who shall violate any of the provisions of this Act shall, on conviction thereof, be punished by a fine of not less than \$5 nor more than \$50 for the first offense, and for each subsequent offense, by a fine of not less than \$25 nor more than \$500, or by both fine and imprisonment in the jail of the District of Columbia for a period of not less than one month nor more than six months, in the discretion of the court.

SEC. 5. Any person who from conscientious conviction observes another day of the week as holy time and who uniformly does not labor any part of such day may not be prosecuted for individual work or labor in the first day of the week, provided such work is performed in such a way as not to interrupt or disturb the repose and religious liberty of the community; but he may not employ any labor or conduct any business which is in violation of the provisions of the foregoing sections.

SEC. 6. That all prosecutions for the violation of this Act shall be in the police court of the District of Columbia.

Profits and the New Conscience

BY BENJAMIN JENNE

It was my good fortune not long ago to listen to an address by that famous bishop of the Methodist Episcopal Church, Francis J. McConnell. All that the Bishop said was interesting; with most of his utterance I was in the most hearty agreement; but to one of his points in particular I give enthusiastic salutation. In a few brief and modest sentences, he stated a cardinal doctrine of social reformation. Without assuming to quote his exact words, one may give the sense of his argument.

He held that within all morality and propriety, he had a right to use according to his own judgment the money which came to him as a result of his labors; but that any fund accruing to him by way of interest or dividend was under a financial social obligation which he must observe in making his expenditures.

A few years ago, that doctrine was social heresy. Today it is accepted in practice, if not in words, by all forward looking men.

Without trying to further define Bishop McConnell—who is his own best interpreter—one may say that the reason for this declaration is as plain as any principle of law or ethics. What is produced by a man's own labor is not, in the large, dependent upon, although it may be affected in its quantity or constancy by, the social movement. But what comes to him in the form of profits is an increment from the labors or associations of others.

By way of illustration of each one of the two cases mentioned above: First, if the man work for wages or a salary—although his employment may be dependent in some degree upon the operations of the social compact—

he is not deriving anything as a profit directly from the labors of others. Second, if a man derive profit from railroad stocks or bonds, he is receiving return from a source to which his direct contribution is only that of one person in millions. Except for the existence of society, with its productive powers and its consuming demands, his railroad would be inutile; and, as the existence of society with its multifarious powers and wants is a direct contributor of his profits, he owes something in return. He has a social responsibility for the use which he makes of the funds thus derived.

Now the Bishop did not intimate, nor does this article mean to say, that society has any right to confiscate such profits. It is a matter of individual conscience. And the point which impressed me, as I reflected upon the Bishop's utterance, is that the individual conscience throughout America is being roused into an acceptance of this great truth. Where once it was heresy to speak of the social obligation of a man who had accumulated vast funds as profits upon investments in the material processes of our civilization, it is now the almost generally accepted truth. We see it all about us in the mighty gifts which are bestowed by men who have achieved fortune. It is visible in the establishment of educational and art institutions; of hospitals and other philanthropies; of industrial and civic welfare work; of better housing plans in cities and industrial communities.

I hold exactly to the Bishop's view of the personal right and also of the responsibility to society.

And probably I do not differ from

Bishop McConnell, in holding a view opposed to that of the folk who would accomplish equalization by confiscation. The logic of the Bishop's statement upon this point, although not fully elaborated by him, is irrefragable. The man who is competent to build a fortune usually is competent to direct a wise and beneficent outlay of its profits. What then is wanted in the man is a conscientious impulsion to make such use. And this conscientious impulsion has become one of the mightiest moving causes in the modern world. In the forty years during which I have been observing the social evolution, there has been an advance in this matter which seems almost miraculous.

It is now more than a third of a century since one of the great leaders in finance and transportation said: "The public be d——." Today a man holding a similar position, who would make such a remark, would be insane.

So far have we moved on, that the chief consideration given by many of our financial kings and industrial captains is to the dear public. And one of the most precious objects, in the view of those who have taken large profits from the social movement, is to find the best way of expending these profits for the amelioration of the condition of man. We are marching on; and the reason is that thousands of the most intelligent of our creative and energetic leaders in this country have come to the actual practice, if not the avowed acceptance, of the doctrine declared by Bishop McConnell.

The Rockefeller Foundation now has resources amounting to almost \$200,000,000. The income from this immense fund and the fund itself are available for the promotion of various causes for human betterment. Much of it is used for the study and conquest of such diseases as bubonic plague, yellow fever, etc.

THE NATIONAL REFORM ASSOCIATION CAMPAIGN FOR WORLD PEACE

The National Reform Association is presenting the Hon. Clinton N. Howard in a transcontinental tour, in the advocacy of World Peace upon the principles of the Prince of Peace.

Mr. Howard is chairman of the World Peace Commission of The National Reform Association. His tour is being directed in the field by the Rev. Wm. S. Fleming of Chicago. All the word which reaches The National Reform Association from independent sources is most congratulatory.

The Hon. Clinton N. Howard, of Quaker stock, is—both by birth and by choice—devoted to Peace under the law of the Divine Master.

In his address at Spokane, Washington, in December, Mr. Howard said:

The plan of the World Peace Commission is fundamentally different from several peace plans already proposed. The Borah plan would outlaw war. We favor that, but a good many uncivilized methods of warfare that were "outlawed" by international law, were employed in the World War by all the armed powers.

"There is much good in the Shotwell plan and the Bok prize plan. We favor them all as steps toward World Peace, but they are weak, in their failure to make any provision for the destruction of the weapons of warfare.

It is by the utter destruction of the machinery of war, that peace is to come. Peace must be built on faith, and not on force.

The pacifist man or nation is at a very serious disadvantage when the other fellow, who is not restrained by pacifism, has a gun. We are anxious and willing to disarm, the moment we can obtain from the other armed nations of the world, a corresponding disarmament.

We may be said to be pacifists, but we are not provincial pacifists. We are world pacifists. We advocate a universal plan which is safe and sane for all, and exposes none. Universal disarmament by international agreement, is the plan of the World Peace Commission.

EDITORIAL

THE WAR ON THE SABBATH

The forces are gathering for attacks upon the holy Sabbath day, before the legislatures of several states which now have good Sabbath laws.

All Christian people must take warning that their precious heritage is being invaded. Secularists who have no wish to keep any day holy for the Lord on high, are making their constant demand that the "blue laws" be repealed. With these are joined many of the Jews and all the Seventh Day Adventists. Even the Catholics are not unitedly and strongly in favor of rigid Sunday laws, which some of them call "unduly Puritanical." And now has entered the commercial element in the form of the motion picture producer, who can afford to spend millions to break down the Sabbath laws so that he may have his most profitable day for exploitation of his films—good and bad.

Never before has there been such a combination against the Sabbath laws in this country.

The battle may result in a complete victory for one side or the other. It will be impossible to maintain the Sabbath laws in a few states, if the enemy is successful in all the others. Therefore the campaign of holy defense and equally holy affirmation must be waged all along the line by the church of God and all its allied forces.

Not long since, a gentleman of some wide observation and information stated that the moving picture interests of one state alone, could afford to pay two million dollars to break down the strict Sabbath laws in that state; that in a very brief time they would recoup enough from their Sunday business, for the expenditure.

It is not necessary to argue to read-

ers of THE CHRISTIAN STATESMAN that national safety is dependent upon national observance of the Sabbath. Every Christian knows that to be a fact. It is God's immutable command that this day shall be kept holy, and a violation of that command by any nation results in national disaster.

If one did not realize from the holy Scripture the importance of keeping the Sabbath day holy, one could learn by a warning study of the conditions which prevail in cities and states where the Sabbath observance is broken down. Under the plea that harmless games should be permitted for the Sabbath afternoons, or under some other equally specious demand, the opponents of the Sabbath have crashed through one restraint after another in some of the communities and commonwealths; and there has followed a swift descent into such sinful abandon and such promotion of idleness, extravagance and crime as to endanger all the youth of that community or commonwealth.

If you want to win public condemnation of a thing for which there can be no just condemnation, put a false and offensive label upon it. That is exactly what the opponents of Sabbath day observance have done with the laws which have been passed to guard the sanctity of God's holy day. In the press, from the secular rostrum, on the stage and the screen, there is a definite and organized output of sneers at the blue laws.

There are no such things as blue laws in the United States. In the sense in which our statutes are described in order to arouse public antagonism, there never were any such laws.

It is an old trick of the devil to misstate a case and then to contend against his own misstatement.

Within two years past we have seen

opposition to a good Sabbath law expressed in the inquiry: "Do you want a statute which shall forbid you to kiss your own wife on Sunday?"

That is the stuff that is fed out to the unthinking populace. And the unthinking populace immediately determines that it must oppose all legislation to protect the Sabbath; lest homes should be invaded and broken up by dour faced officers of the law, authorized to put husbands in stocks and wives on the ducking-stool if they engage in a morning kiss on the Sabbath day.

Only a bad case needs to start out with a misrepresentation of the other side. And one may quite safely condemn the cause of the Sabbath destroyers, at the very outset of the case, because they deal in falsehood in order to awaken a fictitious sympathy.

But their evil does not stop with the false argument. Their purpose is a sinful desecration of God's commandment, and an outrageous invasion of the rights of human creatures. Their definite purpose is to exploit the American people, and to make of the Sabbath day an occasion of riotous pleasure which shall add money to their own purses. It is the purpose of this plan, more or less definitely arranged, to poison the soul of America. It is joined with the production of degraded literature and suggestive plays. If some arch enemy, viewing from the impoverished older lands the prosperity, the peace, the well-ordered living and the sublime hope of America, should have been commissioned by satan himself to break down this citadel of God's purpose to the world, no more adroit and effective means could have been devised than this—to make of the Sabbath a ribald day. Millions whose busy lives would not permit their participation in the evils through the week days; might be led to use some of their leisure hours of the Sabbath, in paying good honest

American money to join in the decadent entertainments which have been brought here out of the rotten life of other lands.

The attack on the Sabbath day is an attack by organized vice and greed.

It can be withstood only by the organized effort of Christianity—plus whatever of intelligence and patriotism may exist in ranks outside of the Christian forces. Nothing but national destruction can follow the success of the attack upon the Sabbath day. Nothing but national good can result from the faithful observance of the Sabbath. The issue is national decay and ruin; or national preservation.

SOLDIERS TO PROTECT PROPERTY

The military training of the young men was not all in vain—even if one would count that the winning of the Great War was of no importance.

It appears now that thousands of them are needed in the murderous peace time of the cities. Three months ago, one of the business streets of New York was made into an armed camp, fully fortified to protect the assets of a bank which were being moved from one location to another. And this month we learn that the Chicago banks are organizing motor cycle patrols of armed men—ex-service men, trained to the use of machine guns and to the killing of human enemies—in order to guard the cashier windows and the payroll transfers and possibly to protect the steel and concrete vaults.

Apparently there is occupation for a young army in Chicago alone. Two squads of patrols are to be assigned to the group of banks belonging to the Chicago and Cook County association.

Our boys were trained for war in order to make the world safe for democracy; it seems that they must now utilize their skill in making this country safe for private property.

SOCIALISM OR JINGOISM IN JAPAN?

Is the military party in Japan attempting to stay socialistic tendency by concentrating national thought upon war dangers and preparations to meet those dangers?

This question is answered in the affirmative by the utterances of expert men who are qualified to judge, and whose word must not be ignored.

These observers and humanitarians may be mistaken, since all human judgment is fallible. But they cite such facts of the situation as to compel us all to serious reflection.

Here are the elements of the situation and the evidences.

First, as to the situation: Japan needs territory; and she needs territory with resources. She wants to be, and in some respects is, a world power. In this competitive age, a world power must grow. She aims at a strong influence, if not an actual control, in China. She cannot brook any equal influence there, by any other power of the world. Russia is seeking to infect China with Bolshevistic teaching; and Japan is assumed to encourage this, while being most desirous of keeping such doctrines out of her own country. Viewing her national ambition without regard to the moralities of the case, without regard to human duty, and without regard to the opinion of the world upon her conduct, Japan might appear to have much to gain—in a selfish and pagan sense—by war.

Second, as to the evidences: These confirm an argumentative deduction. Japan is building airplanes at a mad rate. She is elevating guns on her ships to give them longer range. She made a feverish and rather insolent objection to our naval maneuvers in Hawaiian waters, while at the same time displaying her own fleet on exhibi-

tion as a part of her national right. There is something ominous in the attitude of a nation which claims a certain right for itself, but which professes to be insulted and injured when another nation exercises the same kind of right. At Geneva, Japan's authorized representative made such a monstrous objection to the peace protocol, based upon the exercise by the United States of her domestic right to restrict immigration, as to show an abiding purpose to obtain a *casus belli*.

We are not prepared to assert that Japan is trying to make war. But we are quite sure that the expert observers have been justified in making their warning to this nation. There can be no doubt of the existence of a situation which calls for the most earnest Christian forbearance and for the greatest skill in diplomatic negotiations—plus a proper degree of preparedness, in case the worst should follow.

THE SUGGESTION FOR SABBATH DAY ELECTIONS

There is no danger that the country will follow the suggestion which has been made by secularists, and even endorsed by some of the clergy, to have our state and national elections held on the Sabbath day.

Concerning the reasons which actuate the secularists, we are all moderately well informed. They want this day selected so that they will not have to interrupt their ordinary vocations. It is so in some parts of Europe, and the working men make rather a festival of the day.

But with the reason offered by a prominent American clergyman, we must take a different kind of issue. He says that Sabbath day elections would lift the election duty into the atmosphere of the highest service and worship.

There is nothing in our history or our present social experience to support such a statement. Instead of lifting service and worship up on this day, the elections would drag down the day with its holy service and worship.

We do not know of any more foolish argument than that of a Christian who holds that to do a thing on the Sabbath makes the thing itself a sanctification.

Elections ought to be sacred. They are not. Very few of the citizens of the United States go to the polls feeling the majesty of their power to speak for God by means of the ballot, in the establishment of righteous government under righteous magistrates. Patriotism for country ought to be sufficient to clothe their act with this solemn dignity. But patriotism so far has failed of such a consummation. Casting the ballot is largely for the purpose of getting your man in and the other man out. And if patriotism has not been exalted, it is not likely that giving the elections to the Sabbath day, would exalt religious fervor or contribute to the highest service and worship.

UNCLE SAM AS A MONEY LENDER

We are supplying a billion a year to Europe, by loans and by the purchase of stocks and bonds and other securities.

It is less than twenty-five years since the *London Times* reminded the people of this country, that America was paying more than one hundred million a year to England alone, in the way of interest for money supplied to develop our resources.

The change in relative positions is one of the amazing things of modern movement. And it is all very well for us in its way; since it is better to be on the credit side than the debit side of the international financial ledger.

But there are two points which ought to be considered, lest we give way to an unjustified boasting, to be followed by its usual disasters.

The first is that our own country has needs for development—some of which needs have been crying for a generation. Our water powers should be utilized; irrigation projects should be developed; sanitary and convenient city building should be planned; and housing of modern character should be supplied for more than twenty million people who now live in crowded or unwholesome quarters. Many of these things make a greater demand upon the patriotic finance of the United States than do any of the foreign investments.

And second, there is for us, in the not far future, a possibility such as that which came to realization in England. Several years ago the writer visited the office of an iron company in London. The establishment was extensive, and dignified to the point of pomposity; but it was not busy. On the walls of many of the rooms hung pictures of great works. Inquiring the location of the mills, the visitor was told that the company did not have any works. And, in answer to the surprised ejaculation of the visitor, there came an enlightening statement to this effect: "No, our company went out of practical operations some years ago. What with the mutations of trade and the labor troubles, we concluded that it was not worth while to conduct the works any longer. Meanwhile, we had loaned so much money abroad that we could pay our regular dividend out of the interest from investments, so our stockholders are better satisfied and our officers are able to take life with greater ease and security."

But how about the workers?

If America ever lends so much money abroad that she can live on the interest, it will be a sad day for the masses of the people.

DR. FOSDICK AND THE BEARS

As was to be expected, Dr. Fosdick's book, entitled "The Modern Use of the Bible," consisting of a course of lectures recently delivered at Yale University, is attracting wide attention and is made the target of much criticism. His discussion of "Miracle and Law" is quite unsatisfactory to all thorough-going Fundamentalists, and it is difficult to see how level-headed Modernists can approve of all its conclusions.

On page 163, he says, "Approaching the Bible so, there are some narratives of miracles there which I do not believe." In this class, he places the narrative found in II Kings, 2:21-24, where we have the account of the children who mocked the prophet Elisha, being torn by two bears. On page 149, Dr. Fosdick speaks of "the embassy of bears to eat up mocking children," and on page 164, we read, "To suppose that a man, in order to be a loyal and devout disciple of our Lord in the twentieth century A.D., must think that God, in the ninth century B.C., miraculously sent bears to eat up unruly children or that He made an axe-head swim, seems to me dangerously ridiculous." Special attention is called to the fact that, in both these quotations, Dr. Fosdick uses the expression "eat up;" and the inference we draw is that he thinks the miracle consisted in the statement that two bears ate up forty-two children. That would certainly be a marvel.

It reminds one of the explanation of the miracle of the loaves and fishes, given by a colored preacher, who, not following the narrative very closely, made the astounding statement that on a certain occasion the twelve disciples, at one meal, ate five thousand loaves and two thousand fishes. But one of his hearers spoke right out in meeting, and wanted to know, in that case, in what the miracle consisted. The

preacher replied that the miracle consisted in the fact that they didn't "bust."

That must be the essence of "the miracle, according to Dr. Fosdick, when two bears "ate up" forty-two young lads at one meal.

We are not aware that this event is usually classed by wise Bible students as a miracle. Moreover, the Bible does not say that the bears ate up those children, but merely that they tore them. There is no evidence that a single one of them was killed. The probability is that, out of a much larger number, forty-two of these insolent young people were scratched and torn, and went home to their mothers, badly frightened and bearing unmistakable proof of an encounter with the bears. It is to be hoped that Dr. Fosdick will recover from his encounter with these same bears.

R. C. W.

LABOR LOSES ITS GREAT LEADER

At San Antonio, Texas, December 13, 1924, Samuel Gompers was called by death.

With his passing, organized labor lost the ablest and most effective leader it has ever known.

Samuel Gompers had one religion—that of the uplift of toil. For more than forty years, he held to his faith with intensity and zeal; and he preached and worked with a determination unparalleled.

What he wrought in his forty-one years of leadership of the American Federation of Labor, is visible in the statutes, in the social customs, and in the homes of millions of toilers.

Nearly all he achieved was for social good. At times a bitterness and an injustice were engendered; in some cases, a selfishness and narrowness were ex-

hibited—all of which created temporary difficulties and hates, and injured labor as much as they injured society at large. But Samuel Gompers never faltered.

The present writer knew Mr. Gompers more than thirty years ago. At that time, the labor leader had set his heart on getting for every member of the Federation of Labor and for every toiler in general, a fair day's pay for a day's work, and the eight hour day for all toilers. It took some driving power to reach the goal. And when it had been reached, that very driving power carried Samuel Gompers and his followers beyond their original intent and on to the point where labor did not give a fair day's work for a day's pay, and where the working day fell far below eight hours of actual service. To find fault with that kind of momentum—and its results—is to criticize every reform that the mere human creature has ever attained; for, always, the momentum which is essential to break through obstacles and to achieve the goal, carries the movement past the point at which it first aimed.

Samuel Gompers was born in England, January 21, 1850. He was the eldest of eight children in a Jewish family. The young Samuel, after four years of schooling, was apprenticed at ten years of age, to a shoemaker. He did not like the business and he joined his father, who was a cigar maker. For three years he worked with his father and was educated at home by his mother. When he was thirteen years of age, he came to America and worked at his trade of cigar making. When he was only fourteen years old, he helped to organize the national union of cigar makers. He became secretary and then president of the union and he edited its magazine. In 1881, he took the leading part in the forming of the American Federation of Labor, and during forty-one years was president of

that organization, which he saw grow from a small beginning into the most massive institution of its kind known to history.

It is not given to every man to see the world thought changed during his lifetime. But it occurred with Samuel Gompers, largely because of two things—his genius for organizing and his indomitableness of will.

And it is not given to every man who fights society as resolutely as Samuel Gompers fought, to find that society recognizes that much of his work against the will of society has been for its safety and its prosperity.

Even if the American Federation of Labor were to dissolve tomorrow, labor would never go back to its old insufficient wages and killing hours. The whole unwritten social compact would be against any such declension. Even capital itself would oppose it as being injurious to the best elements of society. The whole English speaking world thinks of labor in different terms today than it thought in 1883 when Samuel Gompers came to the presidency of labor unions in the United States.

Taking the measure of the man, now that he has passed away; THE CHRISTIAN STATESMAN believes that he was animated by an unselfish purpose. He wanted to bless mankind. He made some mistakes in policy, and he instituted or encouraged some injustices in the social order. But he was a true American. He wanted our institutions preserved for the blessing of mankind. He was loyal through the war; more than any other one man except Woodrow Wilson, he gave a trend to patriotic endeavor. He set his face resolutely against anarchy, communism, and social revolution by violence. And therefore he is entitled to the respectful remembrance of all American citizens, and to the growing devotion of that class for which in particular his life was lived and his work was done.

IS GERMANY PLOTTING REPRISAL?

In early January, when this article is being prepared for the press, it appears that the Allies will not evacuate Cologne bridgehead on the tenth day of January, as was expected from the stipulations between the governments signatory to the treaty of Versailles.

Such pronouncement was made late in December by the French foreign office, and the decision was endorsed by the British government.

Naturally, a storm of protest has arisen in Germany, accompanied by threats to abandon the Dawes plan and all other measures looking to harmonious and speedy adjustment of reparations.

Germany feels herself insulted by the doubt which the continued presence of the Allied force implies. She demands that her resources shall be left to her own development, and that her national pride shall not be trampled in the dust by any army of occupation.

This protest of Germany would awaken a responsive sympathy throughout the world, except for one thing: France and Britain are a unit in the expressed view that Germany is not disarming according to the terms of the treaty of Versailles, but that, on the contrary, she is building another army on a plan which is new in the modern world but which closely follows the plan adopted by Prussia after the Napoleonic conquest. According to this statement, she is assembling materials under commercial guise, and is drilling her men either secretly or under seemingly innocent movements.

We should like to believe in the German side of this case. It seemed as though the issue between Germany and her former enemies was in process of amicable settlement. To attain such settlement was desirable for all civilization. And, for its attainment,

a large measure of faith in Germany was essential. But apparently she demands the confidence without giving justification for it. Several experiences with German pretenses hiding evil purposes, have made Britain and France wary of promise, and have impelled these powers to insist upon the literal fulfillment of literal requirements.

The first requisite in friendly relations is honesty on both sides. The Allies have showed themselves considerate of German needs; they have been straightforward in their demands; and, under the Dawes plan, they have not made exactions beyond a reasonable estimate of German ability. They are entitled to a willing compliance on the part of Germany, and—above all—they are entitled to the utmost candor from their defeated antagonist.

OUR STAND ON THE LEAGUE, MR. MELLON, AND THE STERLING-REED BILL

TO THE CHRISTIAN STATESMAN: Please tell me why you stand for the League of Nations, when the nations composing the League are sixteen to one Roman Catholic or non-Christian, and the Court itself is preponderantly so.

Why do you hold up Mellon who has been a distiller nearly all his life?

The Sterling-Reed Educational measure still slumbers in the pigeon holes of the House and Senate Educational Committees and the President is on record against it.

Please answer and oblige.

R. P. MacClement, Sterling, Kansas.

Question 1. Our correspondent raises only one point upon the League of Nations and the World Court; and therefore, the answer is confined to the one point.

As the League and the World Court are operating for fifty-five nations, the world, in all its international and even in the domestic affairs of every nation upon earth, must be largely affected by the proceedings. Whether one nation is in or out, the proceedings of the

League and Court will determine many questions which will affect that particular nation for good or ill. If the League and the Court be dangerous because of the Roman Catholic or non-Christian character of the nations which they represent, all the more reason then why the United States should have taken or should now take her commanding place in both, in order to guard the interests of the Protestant and Christian nations. Surely it cannot be assumed that, by our staying out, we temper Roman Catholic or non-Christian purpose. Only by going in could we effect anything of remedy or protection—if there were Roman Catholic or non-Christian plot in the League and the Court. We do not believe there is any such plot in either one of these organizations. But it may develop later on, and particularly if the United States shall remain outside.

Meanwhile, we are endangered in our most vital interests, and are likely to get into serious diplomatic—if not more material—controversy. Not being a party to the treaty at Versailles, we made a separate treaty with Germany, after the very men who made the treaty had declared that such a proceeding would be perfidious and cowardly to the last degree. The treaty of Versailles antedated our separate treaty with Germany. In the Versailles treaty, Germany conceded certain things to the Allies. Now, under our separate treaty subsequently made, we are demanding that some of the things conceded to the Allies, signatory parties to that high convention, shall be taken from them and given to us. The situation is full of difficulties.

Which would our correspondent rather have—American leadership in the League and the Court; or American controversy with the League and the Court?

Question 2. We do not uphold Mr. Mellon, the distiller. Indeed he is

not a distiller—nor has he been such for many years. Nor did THE CHRISTIAN STATESMAN ever uphold the distilling business even when Mr. Mellon was interested in it. We abhor the whole sinful business from its beginning.

THE CHRISTIAN STATESMAN upholds Andrew W. Mellon, Secretary of the Treasury, in his remarkably able work for the United States and for the world. We have pointed out many times that the stabilizing of the finances of the world is a moral as well as an economic necessity. If the world's finance and the social conditions attendant thereupon are to be stabilized, American finance must be safe and firm and competent. To the task of his office, Andrew W. Mellon brought an ability approaching genius.

Why should any good citizen so confuse unrelated matters as to write and talk of Mr. Mellon as a distiller, when the whole issue relates to Mr. Mellon the financier and public servant?

Shall we say that a man must not use for national help the talents which God has bestowed, because in some other domain and in some other generation he used his business opportunities in a lawful but a wrongful way? That would be neither patriotic nor Christian.

Question 3. Our correspondent is probably correct concerning the Sterling-Reed educational measure.

THE CHRISTIAN STATESMAN does not approve the effort to kill the measure by adding to it a public welfare feature; nor do we believe that it would be a wholesome law if passed with such features.

The educational measure should stand by itself, and it ought to be passed by Congress and approved by the President.

The welfare feature is in another domain.

W. C. T. U. ACHIEVEMENT, PAST AND FUTURE

For more than half a century, the W. C. T. U. of the United States has been serving the cause of God and humanity. What the generation of children now entering into manhood, and what the generations yet to come, must owe to this noble band, passes the power of words to state.

From the lives of millions have been lifted the burdens of poverty and vice and soul destruction—lifted by the courage and determination and wisdom and patience of the wonderful W. C. T. U., whose members kept on with faith in God until a victory was won, the effects of which will be seen in the life of humanity as long as the world shall endure.

One of the shining figures of this band of women is Ella M. George, President of the W. C. T. U. of the State of Pennsylvania, who in a great crisis about a year ago, volunteered to supplement the powers of Governor Pinchot in law enforcement, by raising through the W. C. T. U. the munificent sum of \$250,000.

Of that quarter of a million, nearly one-half has been subscribed and has been made available. And undoubtedly the energy which has thus far propelled the movement will finish the great task.

This constitutes one of the most dramatic instances of W. C. T. U. history. Here was the State of Pennsylvania, plethoric with its riches, but whose legislators would not allow to the devoted governor the money necessary to enforce the laws against moonshining and bootlegging—with their attendant crimes of banditry and murder. When the legislature failed of its duty, the W. C. T. U. came forward and took

upon itself the great task. As usual it is the woman who pays, pays, pays.

And now another equally signal and splendid undertaking is projected by the W. C. T. U. of Pennsylvania with Mrs. George, the president, in the lead.

Beginning February 12, the birthday of our Lincoln—and extending to February 22, the birthday of our Washington—and covering February 17, the birthday of our Frances Willard—the W. C. T. U. of Pennsylvania will conduct an every Christian membership drive throughout the whole state. Every man and woman of the church of God, and every man and woman who holds to Christian faith and to the sobrieties and integrities of life, is to be asked to become a member, paying one dollar for annual dues, signing the total abstinence pledge, and having his or her name recorded at Harrisburg, where the legislators who run may read and may know what their constituents are doing and thinking.

This begins at the right point. It gives to every citizen an opportunity to enlist in the army of God. It has become apparent that ordinary officialdom will not or cannot enforce the laws. Then it becomes the manifest right of the citizen to enlist himself in a moral army, backed by the power of the ballot, to see that legislators and all sworn officials shall do their duty and that the W. C. T. U. shall have the necessary means for public and other activities to compel by the power of public judgment the rightful action by the officers of the law.

Just as the move made more than a year ago to raise the money for Governor Pinchot, sent terror into the hearts of evil doers; so this new and mighty projection by the W. C. T. U. of the State of Pennsylvania, if imitated all over the country, will send the whisky people, both in and out of office, scurrying for their dark caverns.

Special Correspondence from Mormondom

[Information direct from Salt Lake City, Utah.]

Some curiosity has been expressed in the country at large concerning the election of a Gentile Democrat as governor of Utah, to succeed the Mormon Republican who ran for re-election.

To the uninitiate, it appears either as a plain demonstration that the Mormon church does not give any conclusive direction to political events in this state; or that an unfathomable mystery surrounds this particular case.

Neither one of these conclusions is correct. The case is perfectly plain. Governor Charles R. Mabey, the Republican incumbent during the term which expired January 5, 1925, is a Mormon of high degree, tested and faithful to his church, and a man of fine character and reputation in business and in personal life. But he was not particularly successful as a governor. His rather complete subserviency to the wish of the hierarchical magnates antagonized such large elements of the community, Gentile and Mormon, that the perpetuation of himself in office was dangerous to the quietude which the church is now seeking to promote. Besides, the church officials find it to be good tactics to give to the Democratic party just enough support, from time to time, to keep the Democratic leaders largely in political submission to the purposes of the church. A stronger man than Mabey might have been nominated on the Republican ticket, and might have been elected. This would have suited certain elements in the church, and, by itself, might have been pleasing to

the chief prophet. But, as Mabey had fulfilled the prophet's direction in all things and was an aspirant for re-nomination, it was thought best to give to him the endorsement of his party convention; and then to let him be defeated, in order to enable the church to say that elections were entirely independent in Utah—as proved by the triumph of a Gentile Democrat over a Mormon Republican for the governorship.

In addition to all this, the Gentiles — almost as a community — rallied around the Democratic candidate, George H. Dern, a very able young business man of fine quality, character and reputation.

The church knew that there would be such a rally; and the rally was encouraged by Mormon elders.

The loss of Mabey is nothing and the gain of Dern is very considerable. For the church does gain Dern, and it does not really lose Mabey.

Governor Dern is a man of independent disposition; but no progressive measures can be put through the legislature without the consent of the Mormon church. It dominates both houses, as it dominates the departments. And if the governor would have a successful administration, he must do as did that other Democratic governor—the Hon. Simon Bamberger—six years ago; he must make terms of amity with the powers that be.

The thing is not at all mysterious. It is just a part of the deep, yet easily

comprehended, game of the Mormon church politicians.

They do not relinquish any of their authority in politics; and they do not let go—without a string to it—of anything which can minister through their intrigue to the success of their authority.

Just now the Mormon church is seeking composure. It asks to have the old controversies dropped. It advertises Utah extensively as a desirable place of residence. It gives considerable sums of money to Chamber of Commerce advertising plans. The reason for all this is the alarm which was raised in church circles by the political revolt of two years ago, wherein an American party was raised and wherein some very plain truths were told. From the platform and in the press, the fact was made plain, that surrounding states of no better resources were marching far ahead of Utah in their development and in their growth and population. The reason for Utah's lagging was stated as the un-American rule by the un-American church, which would naturally keep away American population. So vigorous was the campaign and so plain the speaking, that the strategists of the church took notice, and concluded to make terms once more—as they have done many, many times before.

They merely stoop to conquer. They incite all the business interest to harmonious relation with the church leaders. They seem to encourage immigration into Utah. They give to the Gentiles a look into the political field. And after all this pacification, the old absolutism of the church will remain more firmly embedded than ever. For Gentiles get tired of leading or following in futile revolts. Every time there is an unsuccessful ruction raised here, some of the men who are prominent in it drop off and say: "Never again for me. I lost friends and business and gained nothing for my country." Some

of them move away. But more of them remain, to be quiescent forever more.

* * * * *

Utah is famed for the beauty and vivacity of her young women; and the Mormon church has its fair share of attractive femininity.

With its usual sense of economics and efficiency, the Mormon church is utilizing this possession.

It is sending out the brightest and best of its girls as missionaries. More than once it has been reported that these young women can gain entre where doors are closed against the men missionaries of the church.

As a rule the girls are moderately well educated; some of them are brilliant.

Very many of them are fine singers and they work their way into musical societies, into church choirs, into young people's meetings. Their demure bearing, their talent and their zeal all make them very attractive personalities. They call at business places and at homes and leave cards; they attend upon the street meetings and circulate in the crowds, passing out literature; they engage in social work in centers where children are somewhat neglected. And, in all these ways, they mitigate the judgment which the world has generally passed upon Mormonism.

With much gusto, an incident has been related here which shows the efficacy of the young woman's work as a missionary. A street meeting held in Philadelphia, was being addressed by one of the men missionaries. In the listening crowd was the president of one of the young people's organizations of the Methodist church. One of the Mormon girl missionaries approached him in a very gentle and persuasive way, asked him to read the literature, and requested him to call at the headquarters and engage in conversation on gospel

subjects; in a very few weeks he was an ardent convert to Mormonism.

One is frequently asked why the Mormon girl missionary is so much more successful than the young woman working in the organizations of the church evangelical. The answer is easy. The Mormon missionary has nothing in the world to do but to give time, talent, energy—every devotion—to the work of the church. There is no thought of self. The whole mission is a complete consecration to the will of the church. In the evangelical bodies, the women who work in the United States have, as a rule, their own cares and their own distractions. They are in social circles which make some demands. They have home duties. Some of them have to work for a maintenance. But the young Mormon missionary has nothing on earth to do but to give all her waking hours to the mission which the church has appointed unto her. Her zealous people at home provide all the means for her maintenance, except such as the charitable world bestows upon her. Usually she has no ambition except to perform a successful mission. She has no fear of the conventions, because she feels herself an appointed priestess to the Most High. No ordinary barrier prevents her seeking or gaining an interview. And she feels that her entire reward is gained, when the church gives to her an honorable release, at the end of her missionary probation.

So, more and more, the church is filling its mission fields with young women. It is a vacation for them. Probably nine out of ten of them are between eighteen and twenty-four years of age—unmarried. The mission is a preparation for their larger life in the community. To have had an honorable mission is to wear a badge of honor in the community. Practically all young women devotees of the church either desire a mission, or the mission is de-

sired for them by their parents and other loving friends; so one of the easiest things the Mormon church does is to gain young women recruits for its missionary band.

* * * * *

I still renew my insistence upon a vital point: The Mormon church will never be able to cure polygamy among its members, until its prophet takes from its book of "Doctrine and Covenants" the pretended revelation which commands the practice of polygamy, under penalty of eternal destruction if the "law" be not obeyed.

You may think this is a queer conclusion to a letter about politics and missionary service; but, in common with plenty of others here, I am of the opinion that the one thing which the Mormon church must do at an early date is to revise its "Doctrine and Covenants" (its book of commandments) and to relegate that revelation on plurality of wives to the limbo where it belongs. As long as it stands there as the pretended word of the Mormon god, there will be plenty of ambitious priests and credulous women who will obey its requirements. And the Mormon community can never be at peace with itself, to say nothing of being at peace with the rest of the world, until the "revelation" shall be dropped out of the book.

Therefore I continue to urge through THE CHRISTIAN STATESMAN, this cleansing reform within Mormonism itself. The National Reform Association made it as one of its early demands. The pressure which the Association can bring throughout the country, by its magazine and the utterance of its speakers from the platform, plus the constantly expressed determination of Gentiles and progressive Mormons out in Mormondom, may win this part of the fight.

A Tribute to Rev. J. R. J. Milligan

BY DAVID G. WYLIE

Rev. James Renwick Johnston Milligan was born near Birmingham, Michigan about seventy years ago. He was educated at Geneva College when that institution was located at Northwood, Ohio. After his graduation at Geneva, Dr. Milligan attended the Reformed Presbyterian Seminary in Allegheny City, Pennsylvania, for four years, and became pastor of one of the Reformed Presbyterian churches in that city. Later on he connected himself with the United Presbyterian church and was pastor in Allegheny and Cleveland for several years, when he became a minister of the Presbyterian church in the U. S. A. and was called to the First Presbyterian Church of Pontiac, Michigan. He spent about ten summers near Birmingham, his native place, and served the First Church of Pontiac as supply and pastor for about twenty-five years. He also served faithfully for several years, as a member of the Assembly's Board of Church Erection.

I first met Rev. J. R. J. Milligan when I was about seventeen years of age and we have been friends ever since. I have always entertained a very high regard for him as a man and a minister.

Dr. Milligan was a man of fine physical appearance, of striking personality, and of exceptional ability as a pastor and a preacher.

While pastor at Pontiac, Dr. Milligan several times invited me to preach in his church, but engagements prevented. The fine new edifice of the First Church of Pontiac was built at an expense of about \$200,000, and at a cost to Dr. Milligan of years of hard

work. This house of God was dedicated on November 16th, 1924. Dr. Milligan arranged to have the work of the Board of Foreign Missions and of the Board of National Missions presented in his church on the Sabbath, November 23rd, and gave me a cordial invitation to speak. I accepted the invitation and was present, preaching in Birmingham in the morning for Dr. McKnight, and in the evening for Dr. Milligan.

When I arrived at Pontiac, on Saturday, November 22nd, I went immediately to the study of Dr. Milligan in the new church building. As soon as I saw my friend I knew there was something wrong. He told me that he had been having some physical trouble which he hoped to overcome. He further said that he was completely "tired out."

Having been acquainted not only with Dr. Milligan but with his father, Rev. J. S. T. Milligan, D.D., and his two uncles, Rev. J. C. K. Milligan, D.D., of New York and Rev. A. M. Milligan, D.D., of Pittsburgh, and with his relatives, both maternal and paternal, Dr. and Mrs. Milligan and I went over the years of our acquaintance, and the visit in their home was a most enjoyable one.

I was told that his congregation had given Dr. Milligan leave of absence for a month, and that he proposed to go to a sanitarium for a week or two, but to return for his Communion Service. He carried out this program and went to Mt. Clemens, but, after a stay of ten days, returned to Pontiac completely exhausted and in collapse. He was conscious until almost the end, but at times was semi-delirious, saying

over and over again "I guess many will come in." He was thinking of his approaching Communion Service.

My good and distinguished friend passed from Earth to Heaven on a Sabbath day. The funeral services were held in the church and Dr. Vanes, Dr. Jacques, and Dr. McKnight of the Presbytery of Detroit, together with the pastors of local churches of various denominations in Pontiac, took part in the services. The daily papers of the city bore a wonderful testimony in their editorials, to Dr. Milligan's work and place in Pontiac. The Board of Commerce adopted resolutions which spoke of him in highest terms. I am glad to pay my tribute of respect and affection to one whom I have known from boyhood and whose life was honorable and useful. God simply opened the door and J. R. J. Milligan passed in. The fine new \$200,000 edifice of the First Presbyterian Church of Pontiac, Michigan, is Dr. Milligan's memorial.

We are at the beginning of a new year and no one knows what is to be tomorrow. We are confident, however, that the God who has thus far led and blessed us will continue to do so until the end of the journey.

"With grateful hearts the past we own;
The future, all to us unknown,
We to Thy guardian care commit,
And peaceful leave before Thy feet."

The foregoing article on our lamented friend James Renwick Johnston Milligan brings vivid remembrance of the time and circumstances under which his father and his uncles, all three of whom are mentioned in the article, gave their devotion and their service to the cause of Jesus Christ the King, in promulgating the message of The National Reform Association.

More than fifty years ago, when the principles to which all the world is now turning, were new to the public

conscience, these three great men, J. S. T. Milligan, J. C. K. Milligan, and A. M. Milligan, stood out as beacon lights for the guidance and the spiritual thought of the churches.

The National Reform Association was making its impression upon thoughtful minds. Some of the greatest statesmen of the churches were accepting the full gospel of our Lord, and were preaching it by pen and voice; but, broadly speaking, the splendor of the cause was little understood, even by men who occupied pulpits and who wrote for the religious press.

The three Milligans were giants in the cause; and, without being invidious, one may say that Rev. J. S. T. Milligan (who was the father of J. R. J. Milligan) was a flame of the spirit, in his proclamations throughout Kansas and in other parts of the country. As an illustration of his strength and the inspiration which attended upon his work, one of the oldest of the National Reformers now in active service, Rev. R. C. Wylie, Editor-in-Chief of THE CHRISTIAN STATESMAN, tells of a convention which was held at Oskaloosa, Iowa, about forty years ago. There was considerable talk of local opposition which would attempt to break up the proceedings of the convention. But J. S. T. Milligan was invited to attend, and his presentation was so masterly, his bearing so splendid, his force and vigor so tremendous, that the opposition all melted away, or at least failed to manifest itself, and the convention was pronounced a great success.

In this day, when the principles of The National Reform Association are coming into such wide acceptance, it is well for us to remember the giants of those other days, who blazed the way for the present enlarged movement. On such an honor list of memory the names of the three Milligan brothers will stand forever eminent.

A Jewish Judge Advises His Race

BY THOMAS L. COMSTOCK

Last December in Carnegie Music Hall in the city of Pittsburgh, Pa., Judge Harry M. Fisher, judge of the circuit court of Illinois—himself a Hebrew—delivered an address at the opening meeting of the Young Men's and Young Women's Hebrew Association.

No man not a member of the Jewish race would have felt free to say the brutally candid and probably truthful things which Judge Fisher uttered. If a Christian pastor or publicist had made the same statements there would have been a country-wide wail against persecution.

Now I admire many of the splendid qualities in the orthodox Jew. His tenacity belongs to him by divine ordination. He holds his place in the world by right of the promises. But, for the unorthodox Jew, the apostate Jew, the Jew who exaggerates into vices the characteristics of his race, I have the wish, for the sake of the soul of Jewry, that he may be impelled to read and compelled to heed the condemnation of this judge from among their own race.

Judge Fisher tells his people that it is time for the Jew to quit crying and to begin building—building forces from within. He warns his people that the Jewish question is not whether there shall be a greater immigration of the race into America; and that it is not contained in the views of non-Jews. The problem is presented by the Jews who are here, who came here to escape intolerable conditions in other countries, and whom we welcomed with open arms. Under these indulgences, the Jews have broken with all their old customs; a generation of ignorance has grown up; only a very small percentage of the race

attends a synagogue, and a smaller percentage of children receives education in the rudiments of Judaism.

After solemnly adjuring his people that the home does not teach the elementary principles of morality, he says that the poor child of Jewry is more blessed than the rich child, for the poor boy has his mother to rear him; while, in rich families, the duty of parents is neglected. The fathers are immersed in money making, believing that to be the all important thing in life; beyond this they spend their leisure in self-indulgence — and the mothers do the same.

All these are very incisive and perhaps true statements. They furnish a whole new text for Jewish consideration.

But, for my own part, as an American citizen, I am most interested in one statement by Judge Fisher. He says that the passion of the Jew in America today is to "show off." That is the one characteristic which makes the unorthodox Jew objectionable. It leads to nearly all his other offenses. It promotes his sharp practices in business. It leads the younger generation to disregard all the moralities of life—to break the laws, to get money by illicit means and to spend it in illicit ways.

It has been my fortune to know several orthodox Jew families; and a sweeter home spirit, finer love and devotion, cannot be found anywhere than is manifested in such homes. The father possesses a stern, undeviating integrity; the mother gives herself to her home responsibilities—she inculcates respect for womanhood in her boys, and she leads her daughters in the path of

virtue. No land could be made the poorer but any land only the richer for every one of such homes.

It is a piteous thing that Jewry, which contains many such blessed homes, should find itself under a general condemnation because of the apostasy, the godlessness, the utter abandon of many of the apostate Jews. The statement of condemnation is not original with me. Even my words are milder than those used by great men in Judaism—judges and rabbis who have the courage of prophets of old, in seeking to lead their people out of sin and into the promised land of splendid achievement.

It is time for Jewry to take notice. Its own apostates—claiming all the racial privileges and denying all their responsibilities to their own faith—constitute the cause of that attitude in America which the Jew calls persecution.

As Judge Fisher says, it is time for the Jew to quit wailing and to go to building—building on the foundation of Jewish integrity, living the ideals which have been in the spiritual heart of Jewry for 3,000 years. There is a place in America and there is love in America for all Jews who will follow the advice of this wise judge of their own race.

Unemployment in the United States averages between ten and twelve per cent.

The number of Russian refugees now scattered throughout Europe is estimated at 1,050,000. Almost half of these are in Germany; about 400,000 are in France; and the rest are in other countries, mainly Poland, Bulgaria, Roumania, Turkey, Belgium and Sweden. In addition to these, a great many of those who fled Russia have located in China and other Asiatic countries.

ADVERSE TO THE CHILD LABOR AMENDMENT

THE CHRISTIAN STATESMAN: The article in the December number of THE CHRISTIAN STATESMAN, "Child Labor Reform in the United States," by Charles A. Ingraham, while pleasing to read in many respects, is most partisan; does not give those who are opposed to the so-called Child Labor Amendment, or Twentieth Amendment to the Ark of the Covenant of the United States, a fair and impartial hearing; and condemns many patriotic men as exploiters of child labor.

The Amendment, if adopted by thirty-six states, does not mean the regulation and prohibition of child labor; but does mean that Congress will have power to regulate and prohibit the labor of 40,000,000 persons under eighteen years of age in the United States (among whom are many who, under the laws of every state in the Union, are married and are fathers and mothers) thereby nationalizing not child labor, but the labor of youths far beyond the age of childhood, and making these married persons and others wards, practically, of the Child Labor Bureau at Washington.

The testimony of Miss Grace Abbott, head of the Washington Child Labor Bureau, before the Labor Committee of the House of Representatives, as it appears on page 10259 of the Congressional Record of May 31st, shows that "no state in the Union, and no country in the world, prohibits the labor of all youth up to eighteen years," as Congress would be empowered to do if thirty-six states ratified this vicious amendment.

Mr. Montague. "What is the highest standard now? Does any European country have a higher standard than eighteen years?"

Miss Abbott. "They are prohibited up to eighteen years in no country nor in the United States." (House Hearings p. 278)

The Act of September 1, 1916, passed by Congress as stated by Mr. Ingraham, did not attempt to prohibit or regulate the labor of persons under eighteen years of age, but fixed the minimum age at fourteen years, and further provided that—between the ages of fourteen and sixteen—an eight-hour-day must be the extreme limit. By the Act of February, 1919, Congress fixed the same standard as to the ages, and the latter Act was administered by Miss Nina F. Allen, former Chief, Child Labor Tax Division, Bureau of Internal Revenue, for a period of a little over three years, or until May, 1922, when the same was declared unconstitutional by the Supreme Court of the United States in an opinion written for the Court by Chief Justice Taft and concurred in by all the other Justices except Justice Clark. Miss Allen, in the *Springfield Republican* of October 18th, last, takes a decided and most aggressive stand against the present monstrosity of legislation, and declares that the same is "a new theory of Government" and that the necessity for any such "revolution" by change of our Constitution, no longer exists. She makes the following strong statements:

1. That practically all of the distressing stories about child labor, so freely told at present, relate to conditions that no longer exist.
2. That no state or group of states, or industry or group of industries, stands out as an offender in the use of child labor today.
3. That the objects aimed at by the Federal child labor laws have already been accomplished, with but a few minor or sporadic exceptions. That these exceptions are rapidly being corrected by the states.
4. That due to the revelation of illiteracy and physical defect by the draft, and to the focusing of attention on child labor by the Federal laws, there has

been such a wealth of social reform legislation in the last five years as to make Federal interference in the work of persons under 18 wholly unnecessary.

5. That women did not have full political power when the Federal child labor laws were passed, as they now have. Today there is no child labor condition in any state that they cannot change at will. Why should women let their first great use of suffrage be to shirk responsibility for a problem—if there is one—which they are ideally fitted to solve, by supinely begging Congress to take back to the end of time the priceless gift of state control over the labor of their children?"

Mr. Ingraham mentions the fact that the census of 1920 revealed some 1,060,858 children in this country, between the ages of ten and fifteen years, engaged in gainful occupation; but he very adroitly forgets to mention that an examination of the census returns show that 647,000 of these children were engaged in agricultural pursuits on farms, and that of these 570,000—or about eighty-eight per cent—were living and working on farms owned by their parents. The other 413,000 include the boys of the country who deliver newspapers before and after school; messenger boys; office boys, pages who run errands for senators and congressmen at Washington and for members of the various state legislatures; all other boys and girls who do any kind of work—even an hour a day—regardless of the fact that the work shows them how to earn money and teaches them the value of saving.

As stated in an editorial in the *Springfield Union* of last June:

Out of the 647,000 engaged in agricultural pursuits there were but 622 cotton mill operatives under 14 years of age in the whole country, on the basis of the Federal child labor tax law in effect when the census was taken; 404 of these were employed in the four states, North Carolina, South Carolina, Georgia, and Alabama; 218 were employed in other states.

The farmers and beet growers of the great State of Michigan, during the past two years, have been villified and denounced as exploiters of child labor, throughout the metropolitan press of the country, by the National Child Labor Committee of New York, through its secretary, Owen R. Lovejoy, and others. This propaganda to create sentiment for the amendment to the Constitution, to nationalize persons under eighteen years of age, was so nauseating that the Michigan legislature, early in the spring of 1923, appointed a special committee to investigate the labor conditions generally in the beet fields. The committee on May 5, 1923, after an impartial investigation, made a report (pages 1152, 53 and 54 of the Journal of the House of Representatives, Session of 1923) which completely and unqualifiedly exonerated the beet growers of the State of Michigan, and in most strong language censured the activities and propaganda of the National Child Labor Committee directed at creating sentiment against the State of Michigan. The following are the unanimous findings of the report:

1st. That the National Child Labor Committee has not acted in good faith toward either the people or the legislature of the State of Michigan.

2nd. That the only possible benefit to be gained through the sensational propaganda circulated by the National Child Labor Committee, redounds to the benefit of the cane sugar interests in that it is being used in an attempt to induce tariff legislation harmful to the beet sugar industry.

We feel that this finding is thoroughly justified by the telegram from the Secretary of the National Child Labor Committee, threatening such adverse tariff legislation.

3rd. We advise that the general charges of truancy based on the beet sugar industry, be referred to the Superintendent of Public Instruction.

4th. We censure the National Child Labor Committee and its investigators, for

acting in bad faith in not laying before this legislature, the information which it might have, concerning injuries to children in the beet fields, before it was given to the press.

5th. We recommend that this report be spread upon the Journals of both the Senate and the House of Representatives, and that the recommendations herein made, be concurred in.

The great State of Massachusetts, at a referendum vote on November 4 last, rejected this so-called Child Labor Amendment by a vote of 696,119 to 247,221; and every state legislature which meets in January, before taking action upon the amendment, should follow the example of Massachusetts, and submit the same to the people for a referendum vote for guidance to the legislatures for rejection or ratification in the future.

*Willard J. Banyon,
St. Joseph, Michigan.*

THE UTAH GOSPEL MISSION

Rev. John D. Nutting of the Utah Gospel Mission, which is conducting a noble work for the Master—the promulgation of the truth of Christianity throughout Mormondom—says that the Mormon church has more missionaries in western Pennsylvania, than the Utah Gospel Mission is able to maintain for its entire work in Mormondom.

Is it not time that the church of God should begin to take notice of this great foreign mission in a home field? Dr. Nutting has given thirty years of self-sacrificing service. His gospel wagons travel hundreds of miles through the outlying districts of Mormondom, where there is no Christian work being done except that which the Utah Gospel Mission conducts. Dr. Nutting's work ought to be supported by Christian folk who want to see our nation maintained as the chosen of the Lord.

THE LORD'S OWN DAY

BY ALMEDA WIGHT DRISCOLL

He came to my door in pursuance of the mission he believes that God has delegated to him, of building up the "true church" at the expense of the membership of the other denominations. He had been holding what he calls evangelistic services in this and an adjoining city, and had secured forty members for the church he is about to build in the latter place.

He left a pamphlet which he had written, purporting to show how by his arguments he had gotten the better of a Presbyterian minister from the north, who had been spending a winter in Florida.

I wish to say right here, that any Christian who has neither time nor inclination to study all phases of the Sabbath question, and who lacks discrimination when it comes to hairsplitting arguments, should refuse to read the Adventist literature, or to attend their meetings where the question is discussed. You can trust the past and present leaders of our evangelical churches, men of brilliant intellect, who gave, and are giving, time and thought to the devout study of the Bible, and its interpretation through the guidance of the Holy Spirit. You may rest assured that, had they found that they were disregarding God's will and breaking His law—as expressed in the Fourth Commandment—by keeping the resurrection, or Lord's day as the Sabbath, they would not have risked receiving the "wages of sin" by continuing to do so.

When the Adventist returned for his pamphlet, I told him that it was very interesting and I would buy it were it not for the fact that I should be helping the Adventist cause. He said that he was puzzled, and I think that he

would have sacrificed the fifty cents and given me the book, had I not revealed my motive by criticism of its contents. I called attention to the straw men he had set up and then proceeded to knock down; of his quotations from prominent Methodist, Presbyterian and other evangelical denominational leaders, to prove that the seventh day of the week is the Sabbath, when their utterances were admonitions to keep the Sabbath day.

I told him that a winter's stay with an aunt, who is an Adventist and who lived in an Adventist colony, and later a three months' stay in their midst in another state, had convinced me that they are Christians, diligent Bible readers and conscientious tithers; but that I thought they should not spend their time proselyting among other churches, instead of going out among the unsaved for converts, that they should not build up their churches by tearing down others. He said that they have missionaries in the foreign field. I replied that I referred to their habit of proselyting right here in the United States; going to the members of the other churches and telling them that unless they keep the seventh day of the week, that particular day—*Saturday*, they will be lost. He gave as his excuse, that in proselyting he was following Paul's example. He had the nerve to assert that the other denominations were the Apostate Church, and his the "true church" that God had called out to take from the Apostate church those who would obey His commandments, the emphasis evidently, being on the command to keep the seventh day as the Sabbath.

By the way I learned another important truth (?) the winter I spent in the Adventist colony—that the "white stone" mentioned in Rev. 2:17 is to be given to the Seventh day of the week Sabbath keepers.

I shall not go into a discussion of the Sabbath question, but I wish to remind you of a fact that should help you to discriminate between a command to labor six days and keep the seventh for a rest day or Sabbath, and a command to keep a particular day, the seventh day of the week,—Saturday.

Aside from a consideration of the Dispensations, I think the following is an important fact in illustrating the idea that time is but the succession of events, and the division of time into hours, weeks, etc., a man-made device for convenience in measuring time. The use of this fact as an argument is not original with me, which makes it more effective and worthy of consideration.

Probably you know that should you travel eastward and cross the meridian of 180 from London, on Friday, you would find on arising the next morning, that Saturday had been dropped from the calendar, making the day Sunday. Traveling westward you might have two Saturdays. This fact seems to me to be sufficient assurance that God's command is obeyed when we observe the Lord's day after six days of labor, without going into details regarding other reasons for accepting the Lord's day as our Sabbath.

The pamphlet to which I referred, gives as a refutation of this argument the following illustration, as nearly as I remember it: Two persons of the same age, traveling in opposite directions and reaching this meridian at the same time, would still be of the same age, neither would gain or lose a day, proving that no time had been lost. That is not the point. No one claims that any time, which is simply a succession of events, has been lost; but Saturday, the particular day that we are told by the Adventists we must keep in order to be saved, has disappeared in our eastward journey, we cannot observe it, and we may have an extra Saturday

to dispose of should we travel westward.

Thomas W. Knox in his "Overland through Asia," published in 1870—says: "Sir Francis Drake, who sailed around the world in the time of Queen Elizabeth, did not observe this rule of the navigator, and found in reaching England that he had a day too much. In the Marquesas Islands the early missionaries who came from the Indies made the mistake of keeping Sunday on Saturday. Their followers preserve this chronology, while later converts have the correct one. The result is, there are two Sabbaths among the Christian inhabitants of the cannibal islands.

My caller said that the Adventist doctrines were misrepresented; that they believe that one is saved by grace through faith, and not by the works of the law. I told him that I could not reconcile that statement with the one by which they gain converts from the other churches, viz: That unless they keep Saturday, the seventh day of the week, as the Sabbath, they are lost.

In leaving, reference was made to a man who lives in a county not far away, who believes some of the Adventist's doctrines; is "agin" all denominations, but keeps the Lord's day as his Sabbath. I asked why not go and convert him? The reply was that he had talked with him but found that his "machinery is loose." Probably when he left without convincing me that, as a member of the Apostate church, I should flee for safety to the "true church" (Adventist) and obey God's command by keeping Saturday, he concluded that my "machinery was loose" also.

Trotsky is writing a book, to be entitled "My Mistakes." He might have covered them all under one head, "I Forgot God."

No Open Theaters on the Sabbath Day

BY PAUL H. YOURD

(1) There are broad humanitarian reasons why the theater should be closed on the Sabbath. If the theater runs on the Sabbath, every storekeeper in town has a right to do likewise, for it is not just legislation that discriminates against one class of business enterprise in favor of another. If the management of the theater has a right before the law to make money on the Sabbath day, so has the merchant or any other business man.

Lecky, in "Democracy and Liberty," says:

If a man by working on Sunday, affected himself alone, I do not think the law would have any right to interfere with him; but in the keen competition of industry, this is impossible. A shop or a manufactory which was open Sunday would naturally distance its competitors, and a small minority would thus always have it in their power to enforce Sunday labor on a large majority. It is on this ground that the law is justified in imposing the restriction on all; and when this general prohibition is found to be on the whole a great advantage, legislators naturally hesitate to admit exceptions which, though plausible or justifiable in themselves, might tend to weaken its force.

It may be urged that the theater is in a class by itself, that it is a plausible or justifiable exception, exempt from restriction as to opening. But, to make an exception of the theater, would tend to weaken the force of the entire prohibitory Sunday law. The theater sells amusement, and the storekeeper sells groceries. As far as the management is concerned, both are money making concerns. One manager should not have unlimited opportunity to sell his article and another be restricted. The justice of the case demands that, if the theater be privileged to open on the Sabbath, the store shall be granted

a like privilege. If one or two stores take advantage of this, the others in self-protection will feel compelled to open. The clerks, instead of working six days a week, will be compelled to work seven. Now it is a well established scientific fact that seven day a week labor is detrimental to the physical and intellectual well-being of man. It is unfair to give to a single business enterprise a privilege to which other business concerns have a right also, and which if they take will result in harm to their employees. It is unfair to the working class to allow a few to control such a vital situation. Therefore, legislation is justified that imposes restriction upon all, the theater selling amusement and the store selling clothing and groceries.

(2) It is argued that our aesthetic nature requires development, and that the opening of the theater on the Sabbath would aid in this respect. There is no question at all as to the desirability of the development of the aesthetic nature. It needs to be developed and it should be. Whether the theater is the place for its greatest progress, is questioned. If it is, then surely six days a week are sufficient for the theater to exercise its aesthetic influence over people. If five days a week, averaging six hours a day, are deemed sufficient for the intellectual culture of our youth; surely six days a week, averaging three hours a day, are sufficient for aesthetic culture such as the theater affords.

There are those who argue that their work makes it imperative that they be privileged to attend the theater on the Sabbath, for their culture's sake. But there is no sound reasoning in such an argument. The number of people who

can not find an evening or two a week for aesthetic improvement, is negligible.

Nor can any convincing argument be advanced along the line of benefit for the poor. The labor conditions of most communities do not discriminate against the poor any more than against any other. The poor man has the same opportunity of attending the theater any night of the week as has the rich man, as far as hours of work are concerned. And he does attend. Members of some local boards of censors report that the proportion of poor people who attend the theaters is high, as compared with the well-to-do or rich.

(3) There is no need to open the theater on the Sabbath for community intellectual improvement. Rare indeed is the case in America where any one is subjected to such long, grinding toil, that he is unable to find time and strength during the week for intellectual development.

On the other hand, the intellectuality of the community would deteriorate under a diet of amusement seven days in the week. Do amusement and virile thinking go hand in hand? Some amusement and entertainment are necessary for the well-being of the mind and body, and aid in clear strong thinking; but continual indulgence in amusement is like eating cake for breakfast, dinner and supper. When a theater is crowded with people to see a picture or a musical comedy; and a lecture hall is only half full to hear a worthy speaker, there is something the matter with the intellectuality of the community. When a group of men fears to put on a lyceum course of high grade entertainment and lectures, because the people will not patronize; and the theater management can pack the house with "Mutt and Jeff" or Charlie Chaplin, it does not speak well for the intellectual fiber of the community. Continual attendance at places of amusement does not produce

gray matter, does not tend to stimulate virile thinking. Therefore, in the continuous round of entertainment and amusement, there should be a break; and on one day in the week—the blessed Sabbath—there should be a cessation of paid public amusement and entertainment.

(4) It has been a favorite argument to say that legislation requiring the theaters to close on the Sabbath is an infringement of the personal right or liberty of those who wish such amusement. "I like to go to the theater and I have a right to go on any day I please. No one has a right to interfere with my pursuit of pleasure and happiness along the line of amusement." Such is the argument.

Two great ethical thinkers have given utterance in regard to this question of personal liberty. Kant says:

Every one may seek his own happiness in the way that seems good to himself, provided that he infringe not such freedom of others to strive after a similar end, as is consistent with the freedom of all according to a possible general law. Herbert Spencer says: Every man is free to do that which he wills, provided he infringes not the equal freedom of any other man. The liberty of each is limited only by the like liberty of all.

Now it is possible that a few, or many, demanding the opening of the theaters on the Sabbath, may thus aid in opening other places of business. This would be to compel some people who also desire rest and personal liberty, to work on the Sabbath. According to the principles of Kant and Spencer which are universally accepted, this would not be right. Therefore, there is here an exception to the personal liberty plea.

(4) If the theater management says, "We want to give the proceeds to charity! there is no money in it for us; we will give away the gross proceeds," the argument does not hold. For if there is nothing in it financially

for the theater management, either now or in the future (for we suppose that if such be the opening agreement, it will always be carried out), why commercialize the amusement on the Sabbath, and thus give others, such as storekeepers and those not so charitably inclined, an argument for their opening and doing business on the Sabbath?

If the theater management says "We will give the net proceeds to charity," they take out their expenses for film, rent, janitor, etc., first and give the rest away. Every storekeeper will have a right to keep open long enough to sell enough goods to pay for that day's rent, clerk hire, etc. Hence the proposition is resolved into a financial one.

If no charge is made, it is possible that the motive may be to create a desire on the part of the public for open theater on the Sabbath: after such a desire is created, a charge may safely be made, and possibly no one will dare say anything about it.

If the very highest motive be assigned, the showing of the best and most inspiring pictures, and such as are called Biblical, why cannot these be shown on the week day for financial profit? If Biblical films should be shown for the first few Sabbaths, how long would it be before the supply would become exhausted? Or how long would it be before some people would urge the management to show some other kind of pictures? Once the pictures would become established, how long would it be before the vaudeville would be showing on Sabbath night?

Men are in the theater business for the profits, and no honest manager will deny that he expects returns in some way from every Sunday performance, free or otherwise. And if permission be given to open the theater on the Sabbath, and the Biblical picture fails to draw the crowd, the management will soon put on a picture or a

show that will. From an ethical and a moral point of view such a situation is not desirable. Therefore the argument of the theater management is untenable.

(6) The final argument that is advanced against the opening of the theater on the Sabbath is that the purpose of the day is not conserved thereby.

The Sabbath is of ancient origin. While we are accustomed to think of it as primarily an ancient Jewish sacred holiday, there are historical indications that a similar day for similar purpose was recognized by the ancient Babylonians. An old tablet of Babylonian origin reveals the fact that they had "a day of rest for the heart." Canon Driver summarizes a detailed study of the Sabbath thus:

It was a day sacred to Jehovah. As sacred to Jehovah, religious observances were attached to it. On its practical side it was essentially an institution made for man. Its intention was to give a rest from laborious and engrossing occupations, and from the cares and anxieties of daily life, and at the same time to secure leisure for thoughts of God. The restrictions attached to it were meant to be interpreted in the spirit, not in the letter. It had not essentially an austere or rigorous character; it was never intended that actions demanded by duty, necessity, or benevolence should be proscribed on it. Its aim was rather to counteract the deadening influence upon both body and soul of never interrupted daily toil, and of continuous absorption in secular pursuits.

Man has a spiritual need as well as a physical. The business cares of life have a deadening influence upon the spiritual life. There is a tendency to forget God and the higher things of life. It is absurd to contend that amusement will alleviate this condition. Amusement was the chief end of the mass of the Roman people. Will any one familiar with Roman history dare assert that liberty in the pursuit of amusement elevated the morality and spirituality of the Romans? Paris has

had a surfeit of amusement and is she pre-eminent for morality and spirituality? Rather for her laxness in these is she known the world over.

Consider the words of Mark Hopkins, president of Williams College in the preceding generation:

Is the end of the Sabbath physical? Then it is to be spent in physical culture. Is it intellectual? Then the schools and lyceums and libraries should be opened and thronged. Is the end aesthetic? Then we are to listen to fine music and view works of art. Is it social? Then we are to make calls, and attend dinner parties. Is the end communion with nature, or with the God of nature, distinctively? Then we are to walk in the fields and woods, and go on excursions. Is the end of the Sabbath religious? Then it is to be kept holy. Then are we to bring ourselves by every method of His appointment, into immediate and conscious relation to God, as a holy God, and our end will be the promotion of holiness in ourselves and others. This is the end designed by God, the only worthy end, the only end, even in connection with which any other can be fully secured.

But while the above is the end, it does not follow that it is the only end; for here as elsewhere, we find higher and lower ends, and here too the law of limitation holds. Every lower good may be promoted, and should be, but only so far as it is a condition for one that is higher. Holiness is the supreme end. So far as that will be promoted by physical rest and bodily exercise, by study, or art, or social intercourse, or communion with nature, these will be in place, but no further. The Sabbath was made for man, and whatever labor or service his good may require us to perform on that day, we are to do—all works of necessity and mercy. But we are to remember that it was made for man especially as a religious being; if the Sabbath be not so kept as to promote that, it fails of its chief end. It fails to be properly a Sabbath.

The purpose of the day, then, being religious, to develop the spiritual side of our natures, to cultivate the best in character, to commune with God, it is not conserved by the open theater. For the theater, by its purpose to amuse

and entertain, is not associated with the idea of worship of God. While God may be worshiped there, the association is not likely to stimulate such an exercise, ordinarily. The amusement that would be offered in the theater would not be of such character. The tendency of the ordinary performance would be, rather, to make one forget God. Therefore, since the theater does not conserve the purpose of the day it should not be permitted to open.

The community needs the hush of the Sabbath, when, as Hamilton Wright Mabie has said, "The activities of the world, its strife, its turbulence and passion will have vanished in the holy silence which rests upon the earth, and makes it one vast and sacred place of worship."

The Sabbath was made for man to rest his tired body and brain, and to refresh and strengthen his spirit. Again in the words of Mabie:

It is true that to the religious nature all days are holy and all places sacred, but we are immensely helped by fellowship and association; and the immemorial consecration of the Sabbath to rest and worship is, aside from all other things which set it apart from other days, a great aid to the life of the spirit.

We need not only our own silent hours and quiet places; we need also the vast quiet of Sabbath, the repose of universal rest and of immemorial worship. If we open our souls to its silent influence, it wins us away from ourselves into a sense of the universal life of man in God; it frees us from the care and anxiety of our personal fortunes and takes us into the consciousness of an all embracing beneficence; it stills the waves of the shallow seas of our own emotions with the vision of that calm figure to whose feet the surging waters are as the solid earth. The quiet of the Sabbath, sweet with the breath of the meadows and the music of the birds, is sweet also with the presence of that peace which abides beyond our struggles, of that unbroken life and worship which banish our discords and divisions, of that divine seeking for God which all men have shared according to their knowledge, and which gives the sorrowful history of man a touch of divine beauty and prophecy.

CURRENT NOTES AND OPINION

ON THE TREND OF MODERNISM

I would not give much for any religion that lacks the supernatural; yet, there are people who try to explain everything away. They would reduce the universe to a formula. They rebel at miracles. They protest against the Virgin Birth, the dual nature of Christ and the resurrection. They would shorten everything and measure it by their little yardsticks. They want to weigh, and label, and pigeon-hole the universe. The result is life is left without a perspective. The horizon is torn down, and the soul is left in a windowless cell, where the lights are out and the bolt is shut.

Rev. James I. Vance.

THIRD INTERNATIONAL POISON GAS

In another place in this magazine, is an article on the kind of motive and the kind of personality characterizing the attack upon the Sabbath laws of the United States. In that article is a reference to Zinovieff, the leader of the Third International of Russia. So that our readers may have the text of Zinovieff's utterance and the circumstances surrounding it, we here give the full statement Zinovieff himself concerning his fight against religion as published in various reliable newspapers last December:

In a peasant country like ours, where the majority of the population is illiterate, and where the peasantry pays so high for articles of necessity, we cannot allow ourselves such a luxury as a vigorous and inflexible religious campaign. We shall

pursue our attacks on Almighty God in due time and in an appropriate manner. We are confident we shall subdue Him in His empyrean. We shall fight Him wherever He hides himself, but we must go about such a question as anti-religious propaganda more carefully in the future.

I have been informed by old workmen that not only the young Communists, but boy scouts are mocking people who are religious. I have also been told that groups of boy scouts have even imprisoned whole congregations in church while they were worshiping. This is a mistake. Our campaign against God and religion must be carried out only in a pedagogic way, not by violence or force.

GENE STRATTON PORTER'S PLEA FOR THE BIBLE IN THE SCHOOLS

Mrs. Gene Stratton Porter, the famous writer, died in December, 1924, at Los Angeles.

She has given to the world many helpful books and plays. But, of all her writings, we like best the one which she published in a current magazine shortly before she was called from earth. In attributing many of the evils of the day to our not having the Bible in the public schools, she said: "If we had kept God in our schools, and in our homes, and if at the outbreak of the war we had been worshiping Him in our churches, if we had been living in accordance with the laws laid down in our Constitution, there is no reason why we should have sent our children to the terrible catastrophe that overtook all nations, without the consolation of religion and without the physical and moral stability which our grandmothers possessed."

PROTESTANTISM ON THE MARCH

[J. M. Love in *The Christian-Evangelist*]

I am pleading for a warmer fellowship among Protestants. We belong to the same family. We passed through the same fires. We are fighting the same battle for life, liberty and the pursuit of happiness; bound to the same Christ; bearers of the same cross; committed to the same program of education, and self-government; gathering under the same light that lighteth every man that cometh into the world. Why shall we not join hands and carry the good news to the ends of the earth?

FACTS ABOUT CHINA

[*Missionary Review of the World*]

The area of China, including the outer territories, Manchuria, Mongolia, Sinkiang and Tibet, is 4,277,000 square miles, equal to the United States of America with Alaska and Mexico.

The population of China and outer territories is 441,000,000, four times that of the United States of America.

As to languages, Mandarin (various dialects) is spoken by three-fourths of the people in China proper. Coast dialects are spoken by 27,000,000; Fukien dialects by 23,000,000; Kwantung, including Cantonese, by 23,000,000. Non-Chinese languages and dialects (14) are spoken by 15,000,000.

As to religion, Confucianism, formerly the State religion, is a code of morals and a system of government. Buddhism has about 80,000,000 Chinese followers. Taoism, a religion of evil spirits, with no belief in a personal God, is split into 120 sects. Ancestor worship is the universal religion of China. Animism, the worship of evil spirits, is followed by

many aboriginal tribes. Islam (Mohammedanism) has ten to fifteen million followers.

Christian Missions. Nestorians entered China in 635 A. D.; Roman Catholics, from about 1300 A. D., now claim 2,000,000 adherents. Russian Orthodox missionaries, who entered in 1716, now report 5,587 communicant members. Protestants entered in 1807, and now have 366,524 communicant members and a constituency of 806,926.

Protestant Progress. R. Morrison entered China in 1807. There were 473 missionaries with 73 native helpers and 13,035 communicants and 4,909 pupils in 1876; 3,833 missionaries, 345 helpers, 178,251 communicants and 57,683 pupils in 1906; 6,204 missionaries, 28,396 helpers, 366,524 communicants and 239,309 pupils in 1920.

A TYPICAL YOUNG MEN'S CHRISTIAN ASSOCIATION

The growth of the Y. M. C. A. is illustrated by this report which comes concerning Detroit, from the Bureau of Information of the International Committee:

The Y. M. C. A. in Detroit was founded November 20, 1864. Then the budget of the Detroit Association was \$2,000; while, at the present time, it approximates one million dollars annually. Today there are 200 courses given by the educational department, to 2,500 students. The "Y" has summer camps where hundreds of boys and men take their summer outing under the right kind of auspices, with religious training and inspiration. The physical instruction given in various branches is of vast help in maintaining the health and the moral tone of tens of thousands of young men. And the greatest growth of all is in the religious and missionary work of the Association.

STRANGE OFFERING OF THE LADIES' HOME JOURNAL

[*The Central Christian Advocate*]

The December issue of the *Ladies' Home Journal* is at hand and one is somewhat surprised to find it running a serial of the life of Brigham Young, the first installment of which occupies several pages. The material in this December issue is mainly devoted to Joseph Smith, the "prophet." We are not informed who the writer of the serial is. But we see very distinctly that the Mormon propaganda is with subtlety introduced. The writer quotes from Professor Riley's "The Founder of Mormonism," but gives no hint of Dr. Riley's proof that Smith was an epileptic. And he tells the story of the plates being found on the Hill Cumorah as if it all were historical. Joseph Smith, Jr. was a remarkable man, as well as an impostor, but those epileptics, Mahomet and Julius Caesar, were also remarkable. The whole scheme of Joseph Smith's career is to be accounted for on natural causes. His deception and his ignorance, in an age when his type was so comparatively common, is passed over. The Fox sisters who started spiritualism, were neighbors only on the other side of Palmyra. If the reader of the *Ladies' Home Journal* will look with attention at even the first line of those "characters" in which Smith declared the Book of Mormon was written, he will see the figures 1, 2, 3, 4, 5, 6, 7, and a string of dots with a line under them. Let him remember that Joseph Smith professed that these were Egyptian "characters" or reformed Egyptian—whatever that may mean; he did claim that they were Egyptian, for he pretended to read the mummy cloths he bought with the mummies, from the fakir in Kirtland, Ohio, the illustrations on which mummy cloths he printed in his other Bible, the "Pearl of Great Price," with inter-

pretations of them—the whole thing a monstrous piece of presumption—but characteristic of the man. Readers of the article in the *Ladies' Home Journal* may well bear in mind that the "characters" bear no more likeness to Egyptian than they do to the English alphabet, and his translations of the illustrations in those mummy cloths pass the boundaries of puerile absurdity. One of the figures Smith declared to be a picture of Abraham. It is to laugh.

What is the idea anyway in running such a mess in such a "journal?" Whose is the shrewd hand that dictates such a hoax on the American people?

THE MORMON ORGANIZATION AT WORK

By a Utah Pastor

[*The Presbyterian*]

It is not my purpose in this paper to go into details as to the Mormon organization, for others have done this with great accuracy. My one and only purpose is to seek to give my readers some idea as to the wonderful efficiency and thoroughness of the organization which many say is the most efficient organization in the world.

A little girl stopped in at my home today on her way to "primary." It is vacation-time, so there is much opportunity for religious instruction. Sunday, she tells me, she goes to Sunday school. Monday she goes to "primary;" Tuesday to her manual arts class; Wednesday to religion class; and so on down through the rest of the week. Each day, except Saturday, she attends some class, which is held under the auspices of the church, which helps keep the older people at work, and at which she is instructed as to the prophet Joseph Smith, the gold plates, the only true church, or some other distinctively Mormon fundamental. As school opens

for Fall sessions, every week she will attend her religion class, which will be held in the public school building, just after school hours, and will be taught by one of the school teachers, all of whom are Mormons. Her older brother will take his instructions in the Mormon religion in the theological seminary, which is built just across the street from the high school and is connected with it by a cinder path. His class in religion will be held during the school hours, and credit will be given him by the faculty towards graduation.

Let us not stop, however, with the school children. Ward teachers are appointed for every block in the city, and once a month these teachers go their rounds, calling, exhorting, instructing, rebuking, as the need may seemingly be. Quarterly, a stake conference is held, which includes the faithful of perhaps half a county; and semi-annually the general conference is held in Salt Lake City, at which thousands congregate from all parts of the Mormon domain. At these gatherings, instruction is given the people by the prophet, the apostles, the presiding bishop, and other leaders—instruction which may pertain to religion, to farming, to finance, to personal living, or to anything else that the mouth piece of the Lord may deem important.

Even yet I have not begun to speak of the organization in its completeness. There are the Melchizedeck and the Aaronic priesthoods. There are the home missionaries, some two thousand or more of them, working in the cities and towns of Zion. There are the foreign missionaries, 1,775, according to the last official report, who are laboring both at home and abroad.

Such an organization, with a head who is considered to be the very spokesman of God, cannot but be effective. Word that is sent out from headquarters is simultaneously passed out to the people with the expected result

of obedience. Moreover, such an extensive organization, covering every phase of the individual's life, has in it a place for every talent and for every worker. There is nothing as effective in keeping one interested and loyal as giving him a job, and the Mormon church has a job for everyone.

People who marvel at the vitality of the Mormon church should study its organization before they attempt to study its theology. Brigham Young, the organizer and leader, has meant more to the Mormon church than Joseph Smith, its prophet. In fact, it is generally concluded by non-Mormons who know Mormonism, that had Joseph Smith not been killed, Mormonism would have passed out of existence before now. Thoroughly organized and possessing an infallible head, the Mormon church continues to expand, and must be reckoned with for years in the religious development of America.

GROWTH OF MORMONISM

[The Methodist Protestant]

Perhaps one of the things that has been lost sight of in the tremendous strain that has been put upon the churches since the war, is the growth of Mormonism. There are two sects now in existence, and they number 600,000 people in the United States and Canada. In a paper published in Cleveland, Ohio, *Light on Mormonism*, a statement is made that they have increased 300 per cent in thirty years. They have just finished a great temple in Cardston, Alberta, Canada, which cost \$782,000. Mormonism is pure heathenism. It is a commercial sect, practicing polygamy, and has no place on American soil. It is strange that no further effort has been made of late, to curb this great institution that is threatening the growth of the Church in America.

People and Events

Sixty-four of the World War veterans have refused to accept the bonus.

In the eight years that the income tax law has been in operation, the Federal income tax receipts have exceeded \$30,000,000,000.

William Green, former secretary-treasurer of the United Mine Workers of America, succeeds Samuel Gompers as president of the American Federation of Labor.

The General Society of Mayflower Descendants records itself in favor of adequate military protection, and warns against pacifist propaganda as endangering our national safety.

Dr. D. Lee Colvin of New York, speaking before the National Motion Picture Conference, declared that the liquor interests are deliberately using moving pictures to break down the Prohibition amendment.

William M. Butler, chairman of the Republican National Committee in the recent election, has been appointed by Governor Cox of Massachusetts to fill, until the next general state election in 1926, the senatorial position made vacant by the death of Henry Cabot Lodge.

The French government proposes to institute a tax of \$1,000 on divorcees obtained by foreigners in France. The tax seems rather a shrewd move to increase French revenues than a deterrent on American divorce seekers, as most Americans who have recently instituted divorce proceedings in France are wealthy people to whom \$1,000 is a small matter.

Some weeks ago, the American Legion announced its intention to seek the restoration of General Pershing to the list of active officers in the United States Army, but the General has asked that the request be not presented.

Another Roosevelt, though not one in name, has been appointed Assistant Secretary of the Navy. This time it is Theodore Douglas Robinson, whose mother was Corinne Roosevelt Robinson, a sister of our former President, Theodore Roosevelt.

January 13, the anniversary of the death of Stephen C. Foster, famous composer of American folk songs, was the occasion of memorial services at Pittsburgh, Pa., where he was born July 4, 1826. He died at New York, January 13, 1864.

Nolan R. Best, former Editor of *The Continent*, has joined the staff of the Protestant Encyclopedia, an enormous and valuable work now being produced under the direction of a committee headed by former Governor Carl S. Milliken of Maine.

John D. Rockefeller, Jr., has just made two great gifts, one of \$1,600,000 to the Library of the Imperial University of Tokyo, destroyed in the Japanese earthquake; and the other, a million dollars worth of oil stock to the Metropolitan Museum.

A woman, Dr. Alice Hamilton of Harvard University, has been elected a member of the Health Committee of the League of Nations. Dr. Cummings, head of the United States Department Health Service, is the other American representative on the Committee.

The number of World War veterans eligible for the bonus is given as 4,051,606, and a recent statement made public estimates the number of applications already received as 1,785,000. Applications will be honored only up to January 1, 1928, and are now being received at the rate of 15,000 a day.

Carmela and Rosa Ponselle were poor girls with beautiful voices. Carmela relinquished her own ambitions for a grand opera career, in order to aid her sister Rosa. Rosa became successful, helped her self-sacrificing elder sister, and recently the two sang together as members of the Metropolitan Opera Company.

Approximately 20,000 elephants are killed annually because they have ivory tusks. There is no record of how many people are killed annually because they have ivory domes, but we think that in the number would be included jay-walkers, bootleg patrons, and motorists who match speed with locomotives at railway crossings.

The king of Spain has disowned his cousin, the Infante Don Luis Fernando of Bourbon Orleans, for disgraceful behavior of the Infante which caused his expulsion from France. The Infante has been deprived of his royal titles and prerogatives, is no longer the cousin of the king and not even a member of the Spanish nobility.

In a domestic relations court in Philadelphia, a woman told the judge that her husband was accustomed to beating her and their seven children every time he came home. The judge announced: "Then I'll let you sentence him." The wife first sentenced him to a year's imprisonment, but afterward placed him on probation for a year.

To prevent the spread of alien propaganda and also to guard against improper market manipulations, the radio in France is to be subject to police inspection and control.

The legislature of New York proposes to make changes in the state marriage laws which will prevent, or at least delay, hasty and ill considered marriages. The proposed measure provides that five days must elapse from the time the license is issued until the ceremony is performed.

Sergeant - General Cumming announces in his annual report to Congress, that the average length of life in the United States has increased fifteen years since 1870. We wish that we might add that there has also been an increase in the usefulness and the true happiness of life.

On January 9, Wayne B. Wheeler, general counsel of the Anti-Saloon League, testified before the Senate judiciary committee, that the death rate among prohibition enforcement officers is higher than that of the American Army in the World War. Agents are paid \$1,680 a year—if they live to get it.

The Supreme Court of New York has recently rendered a decision affirming the responsibility of liquor sellers for the acts of purchasers. The judgment was in favor of a woman whose husband had killed himself after drinking poison liquor; and the award was \$1,500. Under similar decision, a widow has received \$8,500 damages for the death of her husband from the effects of liquor, and another has won a verdict of \$8,000 against the saloon keeper who sold her husband the liquor which crazed him so that he shot and killed his step-daughter.

Good Tidings

Two million five hundred thousand Bibles were distributed last year in China.

Our new Congress is more favorable to prohibition than was the last. Soon we shall be really Dry.

The public debt of the United States Government was reduced almost one billion dollars last year.

At a recent benefit performance at the Metropolitan Opera House in New York, \$50,000 was raised for the poor of the city.


Forty-two of our states now have laws designed to keep together families dependent upon state aid, instead of having children placed in institutions.

Announcement is made that in two Jewish synagogues in Denver, one of the orthodox and one of the reformed Jewish church, only unfermented wines will, in the future, be used in the religious sacraments.

The United States Steel Corporation continues to find the eight hour day satisfactory to both management and labor. Practically all investigations made since the change in hours, have reported appreciably improved conditions.

The House of Representatives has adopted a bill prohibiting the transmission of fire arms through the United States mails. The measure is designed to limit the sale of weapons to gun men, bootleggers, and other lawless individuals.

The American Near East Relief is caring for 39,000 children and is educating them and training them so that they may become self supporting. The former plight of these children was a world crime and a world tragedy. And the salvaging of their precious souls and bodies is the best of news to all humanity.



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 Ossian Edwards, Paris, Ky.
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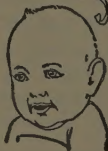
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A Word of Appreciation and Outlook

Greeting to our Readers:

In this, the first issue published since the close of 1924, we desire to express our sincerest gratitude to our readers who, during the past year, helped so much to enlarge the army of CHRISTIAN STATESMAN readers throughout the country. There is an ever increasing corps of scouts among our enthusiastic readers, who consider it not only their duty but even a high privilege to go out and bring, or send, into camp a company of CHRISTIAN STATESMAN recruits.

These friends know full well that THE CHRISTIAN STATESMAN is not a commercial enterprise, but the organ of non-sectarian, non-partisan Christian citizens, bent upon bringing the conscience of the country to the court of the King. They are not blowing the horns of others. Neither are they prompted by hope of gain. They are a part of the band marching about Jericho.

These friends not only believe, themselves, in the truth and the vital need of the distinctive message of THE CHRISTIAN STATESMAN, but are encouraged to endeavor, by the recognition which has been given the magazine by many religious and political leaders, including editors, who realize the strategic importance of conserving our Christian civic ideals and institutions.

We fully appreciate the fact that the best way to extend the army of CHRISTIAN STATESMAN readers is through the endeavor of those who are already interested readers, who are distributed abroad in every important center, and who are prompted, not so much by any material motive, as by the opportunity for spiritual service to Christ and country.

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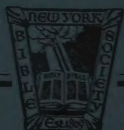
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